A further Discovery
OF THE
MYSTERY
OF
JESUITISME.

The ſeverall Pieces OF THE COLLECTION.

I. *The* JESUITS *upon the* SCAFFOLD, *for ſeverall capitall Crimes committed by them in the Province of* GUIENNE.

II. *The* CALUMNIES *of* JAMES BEAUFES *refuted.*

III. SECRET INSTRUCTIONS *of the* SUPERIOURS *of the* Society JESUS.

IV. *A Diſcourſe of the* REASO *why the* JESUITS *are ſo gene hated.*

V. *A* Diſcovery *of the* SOCIETY, *i relation to their* POLITICKS.

VI. *The* PROPHECY *of Saint* HIL DEGARD *fullfilled in the* Jeſuits.

A further Discovery OF THE MYSTERY OF JESUITISME.

IN A

Collection of severall Pieces,

Representing the

HUMOURS, DESIGNS and PRACTISES of those who call themselves

The SOCIETY of JESUS.

Dat veniam Corvis ——

LONDON,
Printed for *T. Dring*, and are to be sold at the *George* in *Fleet-street*, near S. *Dunstans* Church. 1658.

Robt Leurkettle . 2

PREADVERTISEMENT.

THat there should be a sort of people so Apostatically wicked, as to defy the remonstrances of both Brethren, *and* Strangers, Friends *and* Enemies, *as it is the reproach of the Christian name, so doth it sound very harsh to a Christian consideration. Who are meant by this character the ensuing Treatises will expresse,* viz. *Those, who, not satisfied with any title under that of the SOCIETY of JESUS, seem to carry on the design of ANTICHRIST, instead of profiting by the DISCOVERIES perpetually made of them and their* practises, *prove the greatest* persecutors *of those that are their* Remembrancers, *betray* vengeance *where they should* remorse, *and turne all* acnowledgement *into* exasperation. *This was the effect of the discovery made of their pernicious Maximes by the Authour of the PROVINCIALL LETTERS, (a book better known in English under the title of the MYSTERY of JESUITISME) which, though containing their Tenents faithfully cited out of their owne works, they by their*

interest in the Court of Rome, *got prohibited; as if the same things were horrid in the citations of those they thought their adversaries, but innocent in their Books, as may appeare by the Printing and reprinting of them so often. To maintain the doing of an evil action to be lawfull and justifiable, is, no doubt, more horrid and Satanicall, then simply to do it,* this *may plead temptation, ignorance, company, and the like,* that *speaks the basest of complyances, and a depraved design, if not an absolute degeneration from all vertue and Religion. Whence it accordingly comes to passe, that those, who are simply guilty of evill actions, haply of the highest nature, are seldome seen to justifie their exorbitances, but ire in'd to a certain regret and acknowledgement thereof; and that such, whose extravagant maximes give encouragement to crimes, must be thought either naturally ready to practice what they teach, or the lewdest of hypocrites, for egging on others to that which they boggle at themselves. But when the same persons are both the encouragers and actors of things impious and abominable, what can be said lesse of them, then that they have shaken off all sentiments of Goodnesse, and, as Agents of* Satan, *seem to make it their businesse to divert mankind from all reflection of good and evill.*

Thus much premised as to the Persons *against*

gainst whom the severall pieces of this COLLECTION are directed, we shall, for the Readers satisfaction, give a brief account of each of them, such as may be thought requisite or pertinent to the present design, though that labour be not necessary in relation to any so much as the two first.

For the first, which so confidently brings them upon the SCAFFOLD, for severall crimes committed by them in the Province of Guienne, I am to say somewhat, in the first place of the Author, secondly of the discovery made by him, and lastly of the credit to be given thereto.

The French Author is Peter Jarrigius, a Member sometime of the SOCIETY, an eminent person among them, admitted for his great abilities to the fourth Vow, the highest honour attainable upon the account of personall merit. All which notwithstanding, he wanted not either his dissatisfactions or discontents among them, insomuch that he entertained thoughts of forsaking both the Order and his Religion, treated secretly with the Huguenots, and, at last, as he acknowledges himself, on the 25. of December 1647. embraced the Calvinist Persuasion at Rochel, where he could not stay long, by reason of the violent prosecutions of the Jesuits against him, upon his desertion of the

Romane *Church. So that, frighted thereby, he was forced to fly into* Holland, *and setled himself at* Leyden.

Being thus gotten out of their clutches, they continued their violent prosecutions against him, crying him down in the pulpit, rayling at him in their writings, and filling all places with a noise of his Apostacy, proportionable to the Order he had quitted, his own eminence, and their exasperation, insomuch that at last, they prevailed so farre with the secular power as to get him hang'd in effigie, *for a pretended sacriledge, which he makes it his businesse to cleare himselfe of in the* second *Treatise. These proceedings of theirs obliging him to say something in vindication of himselfe, and for the edification of his new Brethren of the Reformed way, he put out the* first *Treatise, conceiving it a probable course to cleare himself, to retort upon them, for that one of pretended* Sacriledge *fasten'd upon him, a charge of severall horrid crimes of a far higher nature. Not long after which came out the* second *Piece, in answer to somewhat written against him by* James Beaufes, *by the directions of the* Society. *And so much for the motive of his* discovery.

For the credit *to be given thereto; I shall not, in the* first *place, urge the unlikelyhood there is, that, making an exchange of Perswasion in things sacred, though granted to fall from*

from the more to the leſſe certain, he ſhould own ſo little ſentiment of ſincerity and Religion, as, out of pure malice to the Profeſſion he was of before, and to be revenged of the Ieſuits, *to faſten on them ſuch things as were purely the excreſcencies of his own invention and calumny. Nor,* ſecondly, *how improbable it is, he ſhould put ſo great an affront on the* States Generall, *to whom he dedicates his Work, and all of the Perſuaſion he embraced, as falſely to impoſe things ſo horrid upon others, though his greateſt enemies, if they were not really guilty thereof. Nor* laſtly, *how hard it is to impoſe any thing upon the* Ieſuits, *and the few inſtances there is of any thing done in that kind. But the credit it ſhall have, ſhall riſe from their proceeding thereupon, and accordingly let the Reader judge, whether* ? *ARRIGIUS be an* Impoſtor, *or the* ? *ESUITS ſuch as he deſcribes them, TRAYTORS, MURTHERERS, SATTR SODOMITES, &c.*

When men are aſperſed and calumniated by ſtories digeſted into particulars and circumſtances, ſuch as upon the firſt ſight whereof the perſon that heares them concludes the relator to be a very cheat, or that the thing muſt agree with the relation, they, if innocent,

take this course to vindicate themselves. They very strictly examine the particulars, discover the inconsistency of circumstances, (it being impossible for a man to be so circumspect in particularising a long, if false, narration, as not to let slip something, whereby he may be surpriz'd) and, truly clearing up things, convince the adversary of imposture, and satisfie the world of their innocence. Now be this rule applyed to the proceedings of the Jesuits with Jarrigius. He layes down stories of such and such, particularizes them into circumstances, gives you the time, the place, the names of the persons engaged therein, and does all that's requisite to make a relation plausible. Have they sifted all these; and thereby discovered the inconsistency thereof, and accordingly cleared themselves, by retorting the infamy upon the detractor? No such thing appears. What then? They raile at him in their Sermons, make him the veriest rogue upon earth, in their discourses and writings, and represent him as an Apostate in Religion, a Heretick, a malefactor hanged in effigie, and consequently a bold calumniator, that is, a person to whom no credit is to be given, and accordingly themselves cleard, of all the crimes layd by him to their charge. This is the Jesuitic way of Vindication.

But about two years and a half after, viz. in the yeare 1650. he abjured the Reformed Religion

Religion again and went back to the Jesuits, *was received at* Antwerp, *and there comes abroad a* Retractation *at* Paris *wherein he acknowledges all he did was out of animosity, revenge and discontent, all this is true. But this is no more then another branch of* Jesuitical *vindication, that is, signifies very little; and yet they cannot but be sensible, that the world is not so easily gull'd, as to be perswaded they are to give more beliefs to the* Retractation *then to the* relations *of* Jarrigius. *The Retractation is indeed so liberall, that it betrayes the artifices of those that contrived it, which gave a certain Clergy man occasion to tell a Father of the Society speaking of it,* That they had overshot themselves in it, and had been better vindicated had the *Retractation* been more modest, *and raised a suspition in many others, that, not only the* World, *but even* Jarrigius *himself is* impos'd upon *in that piece, as being therein brought to deny, what he had with the greatest professions of truth and sincerity affirmed not long before. Till therefore they shall take that course, which all such as would deale candidly, and not elude the world with appearences are wont to do, let the relations of* Jarrigious, *in the name of God, by at their doores; unlesse they have the faculty to perswade men, that, as they assume to themselves, according to their own* Maximes, *a liberty to calumniate*

others,

others, so whatsoever others affirm of them, though with ever so much positive *evidence, must give way and vanish at the first appearance of their pure* denyall.

Thus having given an account what judgement is to be made of the first *piece, which onely they could make any advantage of, I shall have little to say to the rest. And of the* second *onely this, that though it be but a private bickering between a* reall *and a* revolted *Jesuit,* Jarrigius *and* Beaufes, *yet many things relating to the* government *of the* Society, *as also the violence of their prosecutions when once exasperated, coming occasionally to be treated, somewhat will be met with, which may not haply be so obvious elsewhere.*

The third *is a piece of their own, containing the* SECRET INSTRUCTIONS *for the* Superiours *of the* Society, *and so they have nothing to quarrell at, unlesse at that* Providence *which ordered the unexpected discovery thereof so soon. All the world hath to wish, is, to know, what* Additionals *they have made to these Instructions, which seem calculated for the infancy of the* Order, *before it was grown up to that confidence in* Maxime *and* Practise *it has thriven in since.*

As to the fourth, *nothing need to be added to the account given thereof immediately before it. Twas the advice of a* Friend *and should upon*

on that account have been the more kindly entertained.

The fifth came also from the hands of a Friend, one, as may be inferred from some passages, that might be an English man, by his familiarity with the state and affaires of that Nation.

For the last, I met with it at the latter end of a book called ELIXIR JESUITICUM, written by the same Author as writ that entituled, SPECULUM JESUITICUM. The remarks of that Author, I in some places confine my self to, in others vary from, as I thought fit. Whether any thing be said by way of remark, which is not pertinently derivable from the Text of the Prophecy, I leave to the judgement of the ingenuous Reader, and for the authentication of it, he may consult the fragment of Saint Hildegard's Life, which is, to that purpose, prefix'd before it.

Having thus given the Reader a short direction as to every particular piece of this Collection, there remains onely a word to say to those who are brought upon the stage therein. Either they are sensible of their miscarriadges or not; if they are not, it is a friendly and Christian work to be their remembrancers, that, when they are convinc'd thereof, they may avoid falling into the like. If they are sensible thereof, yet dreading the shame of acknowledgement, persist there-

in,

in, no remonstrance can be too stinging, nor discovery too satyricall. But that there is a greater probability of the latter then the former, may appeare from what is said by a Provinciall *of the* Jesuits *in* Moravia, *in a Letter to a certain Abbot, Counseller to the Emperour, which, giving an account what judgement the world had of them, and consequently who are to be accountable for the mischiefs that are done, it will not be amisse to insert, and so conclude.* Venit hora, *saith he,* in qua, &c. The time now draws nigh, wherein every one thinks he doth God good service, when he suspects, thinks, and speaks of the *JESUITS* as if they were guilty of all things that are evil. Nor is there any *Religious* man of any other Order, no *Politician*, no *Heretick* will be perswaded, that the *JESUITS* either live religiously, or speak the truth.

JESUITO-

JESUITOGRAPHIA.

VEni Rythme mi dilecte,
Surge versus nunc neglecte,
Quondam lepos antiquorum,
Pange labes seductorum.

Fratres carpe Jesuitas,
Et perversos Hypocritas,
Qui pastore gloriantur,
Cujus gregem populantur.

Sancto gaudentes nomine,
Cujus carentes omine,
Non sunt Christi satellites,
Sed Antichristi velites.

Ævi nostri Legulei,
Renascentes Pharizæi,
Quæ perversa sunt probantes,
Et quæ recta fugillantes.

Christi legem ore sonant,
Jesu fidem verbis tonant,
Sed dictis facta dissonant,
Nec sunt quod esse simulant.

Jesus dabat cunctis pacem;
Sed hi subdunt bellis facem,

Hi principum ſicarii
Orbiſque incendiarii.

Jeſus regna ſtabilivit,
Legi regis obedivit,
Cæſari tributum pendit,
Dum quid juris ſit oſtendit.

Hi regnorum proditores,
Atque legum fraudatores,
Reges volunt jugulare:
Et ſic plebem ſubjugare.

Senſit magnus Rex Francorum
Ictum ſepto labiorum:
Preſens læthum vix evaſit,
Quod hic ſacer ordo ſuaſit.

Rex Anglorum eſt documento
Cum magnatum Parlamento:
Unoque ictu deſtinati
Neci, Rex, Regina, Nati.

Horum Grex hoc adornarat,
Et Garnetus comprobarat,
Cum Gerardo, cum Grenwello
Et cum perfido Creſwello.

Omnes falſi proditores,
Miſerorum ſeductores
Qui quod piis præpararunt,

In

In se & suos derivarunt.

Dum Romano famulantur,
Et Hispanis adulantur,
Nihil nisi lites quærunt,
Et è bellis bella serunt.

Testis bellum Hungarorum,
Testis lites Polonorum,
Et Russorum dira pestis,
Largus nostris dictis testis.

Nam cur aulas frequentatis,
Aures Principum captatis,
Nisi ut dolos necteretis,
Et secreta proderetis?

Iesus docet ignorantes,
Et attollit laborantes:
Ignorantes isti incantant,
Laborantesque supplantant.

Ignoranti nugas vendunt,
Imprudenti rete tendunt,
Tam nummorum appetentes,
Quam salutis negligentes.

Hinc moribundos fascinant,
Et cor ægrorum lancinant,
Non ut ferant levamentum,
Sed ut auferant argentum.

Sic

Sic profeſſi paupertatem,
Et crepantes egeſtatem,
Arcas ſuas implevere,
Opibus, quas corraſere.

Jeſus non vult ſuperbire,
Suos nec faſtu prurire,
Sed ſuadens humilitatem,
Omnes docet lenitatem.

Quid iſtis arrogantius?
Quid iſtis petulantius?
Dum detrectant clienis,
Sua laudant buccis plenis.

Bonoſque calumniantur,
Dum de bonis mutuantur:
Neve advertunt hi qui legunt,
Probris ſua furta tegunt.

Gratis legunt gratis docent,
Aurum legunt, vico nocent:
Cum promittant cuncta gratis,
Nulla merces ipſis ſatis.

Ut à luce Lucus dictus,
Et ut homo eſt homo pictus,
Sic à Ieſu Ieſuita,
Quem ſi ſapis, ſemper vita.

THE

THE JESUITS UPON THE SCAFFOLD,

For ſeverall capitall Crimes by them committed in the Province of

GUIENNE.

By PETER JARRIGIUS, *Sometime a* Jeſuit, *a* Preacher, *and* Profeſs'd *of the* Fourth Vow.

The Author's
DEDICATORY,

To the High and Mighty,
The STATES GENERALL
OF THE
United Provinces.

High and Mighty Lords,

THe engagement I conceive lyes upon me to endeavour the safety and preservation of a State, which derives its soveraignty immediately from God the Supreme Disposer of Soveraignes, and the miraculous acquests of your victorious Swords, obliges me to cast at your Lordships feet, a sort of dangerous persons that lurk *incognito* in your Dominions, and a parcell of horrid Tryators, dressed up like Saints, to the end that in your presence they may,

to

to their confusion, have the long robe of their hypocrisie stripped off their shoulders. You need onely consider Looks to be satisfied they are your Enemies, since they are *Jesuits*, and the bare discovery of their crimes, to conclude them such as ought to find as little shelter in your Provinces as Tyrants and persons maliciously resolv'd to poyson any that ly in their way.

The Republick of *Venice*, looking on them as a publick contagion, banished them their Territories in these imperious terms, *Be gone, carry away nothing with you, and never returne again.* In *England* many of the Society have come to publick execution (as *Garnet* &c.) not in effigie, for pretended Sacriledges; but really and in person for manifest crimes of high Treason. *France* thrust them out her bosome, so to provide for the safety of our Kings, and the infallible *Parlement* of *Paris* which had passed the Act of banishment against them, have had since occasion enough to curse the repeale of it, when they bewayle the un-

untimely death of the greatest King in the world. Nay your Highnesses did not long since cause the Rector of their Colledge of *Maestrich* to be executed for apparent conspiracies. And your ancient Ordinances, passed with no lesse justice then prudence, forbid them upon pain of death from coming into any place under your jurisdiction.

But, if these authentick Provisions made against them be not a sufficient intimation to raise a jealousie of them in all those that have, in the severall parts of the earth, the oversight of the publick weale, this impartiall Treatise which with all possible submission, I lay at the feet of, your Highnesses, can doe no lesse then justifie and confirme, by new proofs, the judgements of the Republicks that have condemned them; and open their eyes, who at this day do, as your Lordships, manage the common Interest, that so they may take into consideration both the mischievousnesse of their actions, and the impurity of their lives.

I ſpeak nothing by conjecture, as a ſtranger to their wayes, but all I produce is from my own certain knowledge, as having lived a mong them. The charges I put up againſt them, are not for ſome triviall miſcarriages; no, the crimes I lay at their doores ſpeak wickedneſſe in the exceſſe, unleſſe it can be imagined, that *coyning* is a frivolous fault, or to obſtruct the proſperity of their Soveraign, is an innocent piece of Gallantry. If your Highneſſes will be but pleaſed to afford your great minds ſo much remiſſion from your weightier affaires, as to peruſe theſe few pages, which I preſume to preſent you with, there you will find, not without horrour and aſtoniſhment, the inhabitants of *Gomorrha* revived, and the higheſt parts of *Sodomy* acted o're again: you will find, with no ſmall indignation, ſuch unnaturall ſubjects, as ſhall make bonefires, to expreſſe their ſatisfaction at the calamities of their Prince. The lamentable cryes of an infinite number of little children, made away by them,

to

to satisfie their cruell avarice, will no doubt pierce your hearts; and the Temples defiled by their abominable uncleanesses will kindle your zeale into a holy exasperation against the sacrilegious prophaners thereof.

It is not hard for me to forefee the displeasure which the enemies of the light are likely to conceive at the freedome I take to dragg out of their darkneſſe to appear before a knowing and criticall age, a sort of unsuspected crimes; and that the partisans and creatures of that Sect will conclude I have in me more fire then flegme, and that it speaks rather my indiscretion then my zeale to enter the lists, alone, against so many enemies. But Truth, my Lords, which is stronger then any thing of man, forces me to speak, and the welfare of your State requires as an acknowledgement of the obligations I owe you, this tribute of my fidelity, since I cannot but confesse my being and life the effects of your liberalitie and the protection of your armes. The noise which my Ad-

verſaries have made, hath raiſed me out of the lethargy I was in, and their malicious proſecution againſt me hath forced from my mouth, what I had reſolved ſhould otherwiſe have been ſmothered there. Both divine and humane right commands me now to diſturbe my own quiet, and the concernment of Gods glory puts me upon my own vindication.

I come therefore to blowes with them, preciſely in that Countrey where I have known them, and remove not the ſeat of the war into *Spain* to defeat them there, nor yet into *Italy* to engage them there. I make my owne party good where I am ſet upon, and the ſame Province, which hath pretended to put in an Endi&ment againſt me, ſhall have the ſhame to be brought upon the SCAFFOLD, for the crimes it is guilty of: The armes I make uſe of againſt them in this Book, are no other then what they themſelves have put into my hands, the wounds they ſhall give

give their own reputation will fall upon them so much the more deservedly since that they have without any reason egged me on, and forced me upon a necessity to beat them.

Did but the one halfe of *Europe* concurre with my judgement, and the other were onely distrustfull, that these conscientious Hypocrites are prejudiciall to Common-wealths, the other parts of the World, that have not yet heard any thing of the *Jesuits* of *Gascony* would haply make some difficulty to give credit to my discourse; but the experience the world hath of the disturbances and conspiracies they are guilty of in all Countries, will be a perpetuall confirmation of the truth of those they are charged with in *Guienne*. For those noble and triumphant Provinces, I have this to say in particular to your Highnesses, that these are the men who make it their businesse to bring an odium on the Allyances which the greatest Monarchs contract with you; these bring

it into diſpute, whether it be not lawfull to break the faith they have ſworn to you; thoſe are they that conclude all that fight under your Banners damned; nay, if it lyes but in their power, the glory of your triumph ſhall be buried in diſhonour, it being their greateſt deſigne onely to doe miſchief, and their maine intention to betray the United Provinces.

They have their Emiſſaries in your Territories, and there met ſo conſiderable a number of them lately at the publication of my DECLARATION as might make a juſt Aſſembly at the *Hague*, to conſider whether it were fit to anſwer me. Theſe ravenous Wolves diſguiſed like ſheep, wander up and down both within and without your Cities, to devoure the Inhabitants thereof, and will ſtill be ſeeking out their prey, if your ſeven-arrow'd Lyon do not teare them in pieces. They will ſhortly have their Conventicles among us as frequent and numerous as they have had for ſome years

years past in *England*. Fifty of them clad in severall habits, having met together at a Councel in *London* deputed a publick Agent to *Rome*. The presumption they are guilty of may well engage them in such attempts here also, and by that means make that advantageous peace, whereby even your Frontiers enjoy their quiet, subservient to the carrying on of a war in Religion; and this seems to be the principall aime of these enemies of your State, and what they so much the more dangerously do insinuate, when they put the rebellious into hopes of Paradice for their reward.

The multitude and varietie of the crimes wherewith I charge them, and prove them guilty of, both in this and the other Treatise, will give you such an idea of them, as must needs put you upon thoughts of preventing these inconveniences. I take off their faces the veils of their hypocrisie which hid their deformities, and bring them upon a *Scaf-*

fold, that they may be the more commodiously seen in their ignominy. If the incomparable moderation of your spirits conceive my manner of proceeding somewhat too violent, I beseech your Highnesses to pardon it, as proceeding from the zeale of my Religion, and to consider, that, after their bloody prosecutions upon my change, I neither could nor ought to have any tenderneſſe for them, without leaving innocence under oppreſſion, and declaring my conversion blame-worthy.

The indignation which swells them so much against me, hath made them stark mad, and the rage they are in at my conversion hath put them upon such courses, that they think fire and sword ordinary things to persecute me withall. If the DECLARATION of my Faith, lately made, with all Christian modesty, not casting the least dirt upon them, hath stung them so, as that they endeavour my death for it, what will the SCAFFOLD do upon which I

now

now bring them, and the advice I have given your Lordſhips to beware of their traiterous attempts? No doubt but they will uſe all the means poſſible to compaſſe my deſtruction, that is, will go on ſuitable to what they have already begun. But, my Lords, I yet live through the infinite mercy of God under the ſecurity of your Lawes, and your particular protection over me, which I humbly implore may be my buckler againſt the perſecutions of all my Adverſaries.

If therefore your eminent Lordſhips will be pleaſed to remember a perſecuted Wretch, who hath his pen conſtantly in hand, and his thoughts alwayes taken up to vindicate himſelf againſt thoſe that purſue him to death, upon no other account then that he is enter'd into the ſame communion with you, as all our Brethren of *France* can ſatisfie you, I ſhall ly ſecure under the ſhelter of your Palmes, and, under the Authority of your glorious Name, ſhall be not onely

onely couragious but invincible, making it my perpetuall ſuit to the Lord *Jeſus*, for whoſe ſake I ſuffer all things, that he would both here and hereafter crown your Illuſtrious Highneſſes with all bleſſings, as I am obliged by the quality of,

My Lords,

Your moſt humble, moſt obedient,

and moſt faithfull ſervant

PETER JARRIGIUS.

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CHAP. I.

Diſcovering a Cuſtome (fatall to themſelves) which the Jeſuits *have, euer to meddle with thoſe, who, they feare, will reveale their crimes.*

THIS a piece of Legerdemain now grown old among the *Jeſuits*, to traduce and calumniate thoſe, who, upon very good grounds, quit their Society, to the end, that, if they conceive themſelves oblig'd either in conſcience or a conſideration of the publick good, either by word or writing, to diſcover the iniquity of their proceedings, they might not be ſo eaſily credited. While there was any thing of the *Ligne* left in *France*, all the ſlight they had to weaken the authority, and elude the unavoidable accuſations of the *Paſquier's*, the *Servin's*, the *Arnauld's* &c. of that time, was, to perſwade the credulous people that thoſe incomparable men were fautors of *Calviniſme*, and by a weakneſſe of ſpirit injurious to Truth, have imagined themſelves ſufficienily vindicated as to the horrid

crimes, and execrable parricides wherewith they were juſtly charg'd by thoſe illuſtrious Officers of State, if in ſome wretched Anſwers that came from them they accus'd the others of HERESIE.

The change I have made ſome moneths ſince in point of Religion having put them a little to a loſſe, obſerve their proceeding thereupon. To diſarme me, and to weaken, or abſolutely diſcredit all the evidence I have to produce againſt them before Univerſities, Judges, Prelats, and Kings, they apply themſelves to the old invention, and thinking it no great matter of vindication to ſay barely, that I am turn'd to the reformed Religion, for that's viſible to all the world, they ſaw there was a neceſſity of adding two things. The firſt is, that I was a perſon of no eſteem or conſideration; the ſecond, that, while I was yet among them, I was for ſome dayes guilty of Sacriledge. In order therefore to their deſign, which is, to raiſe in mens minds a prejudice againſt my perſon, they perceived that they had need of an *Impoſtor* to feign, of a *Forger*, to falſifie, of an *impudent* perſon, to vent things without any ſhame, and laſtly muſt employ againſt me a man of *no* reputation, that he might not fear the loſſe of any.

Theſe underminers of all States and Governments, a Body of men which like the *Trojan* horſe is full of *Dolophus*'s and *Mirmidon*'s, are well furniſh'd with Calumniators to defile both pulpit and paper, with the blackeſt detractions. Had it been as requiſite to find out a perſon of worth and honeſty, that ſhould endeavour my edification and reduction by his example, as it was of conſequence to meet with one eminent for his imprudence, to traduce me, the difficulty had been much greater, And therefore I muſt ſay their choice hath proved very fortunate to me, but fatall to themſelves: for there is no impartiall man either within the Society or without it, that is acquainted with *James Beaufe's*, who cannot teſtifie this truth, that

that, search the whole Province of *Guienne*, and it shall not afford a man that in shamelessenesse shall by many degrees come neer the said *James*, as being a person of inexpressible confidence, one that can, without any difficulty, deny, in the hearing and presence of thousands, all he ever saw in his life, and give out for certain convictions, most apparent impostures.

I am therefore, alone, forc'd by an unavoidable necessity, to vindicate my self, in the first place, against this vast Body, whose arms reach as far as *China*; and in the next, against this infamous Preacher of theirs who worries me so much both by word and writing. I shall accordingly divide my work into two books; in the first, it shall be my businesse to discover the horrid crimes, which the *Jesuits* of the Province of *Guienne* have committed, that thence it may be concluded by all, that the fear they were in I should first or last have something to say of them, made them so hasty in their designes against me. The second shall contain an Answer to the Calumnies of *James Beaufe's*, a Priest of that Society. I write both conscientiously and with a sense of Religion, and am rather upon the defensive then the assault. It was the pleasure of that eternall Providence, which will have the crimes that are most hidden to come, at last, to light, that the Jesuits should first set upon me; to the end that I might afterwards let all the world know, what ordures, what impurities they hide under the long cloaks of their Hypocrisie.

The eternall God therefore, in whose presence I write, is my witnesse, and those, whom I was most particularly intimate with, can tell, that I was resolv'd to be silent, and enjoy the quiet of my own thoughts, but their implacable fury, as is known all *France* over, forces me to put pen to Paper, meerly to defend my self against their bloody persecutions. They have done as the Goat did which was to be sacrific'd upon the Altars of *Jupiter*, when the Priests having let fall

the knife among the rushes that were under their feet, the goat struggl'd so much that they found it again and thrust it into her throat. I was retir'd hither, to a small corner of *Holland*, to work out my own salvation in obscurity, having renounc'd the trouble and distraction of humane affairs, as Bees make their honey in their combs, or as those excellent Architects built the Temple of *Solomon* without so much as the noise of hammer. They on the other side have made such an hue and cry in their Pulpits after the Sacrilegious person; they have made a search after my Letters to and from all parts, out of hopes to find in them some matter of discontent whereon to ground my leaving of them; to be short, they have put in inditements against me, and so have, for my own justification, forc'd me to put in the same against them for the crimes I charge them with. Had they suffer'd me to be quiet, I should have liv'd obscure and unknown in a strange Countrey, and they would have found it no great difficulty to have made the world believe me a person of no worth or parts; but now that they have forc'd me to write, people will find that I am not so contemptible as they would have me thought. With this into the bargain, that, if ever they effect, what they have yet onely in design, that is, remove me out of this world either by assassination or poyson, as, I understand from all parts, they threaten, all *France* must needs be sensible of the iniquity of their proceedings. I am therefore to entreat my Reader, if he be a *Romane-Catholick*, not to consider my *Religion*, but their *injustice*; and if thou art a *reformed* Catholick, I desire thy prayers to the eternall disposer of all things, that he would be pleased through his Grace to deliver me from the Knife of the Jesuits.

CHAP.

CHAP. II.

An Impeachment of High-Treason *againſt the* Jeſuits.

IT is the higheſt act of Ingratitude for a man to hate that perſon whom he is naturally oblig'd to love, and to rejoyce at his loſſes and misfortunes even while he lives under his protection, and by his Liberality. *Lewis* the thirteenth of France, of triumphant memory, made it his perpetuall buſineſſe to oblige the *Jeſuits* while he liv'd. The ready money which he gave them to purchaſe the place wh ch they have in the city of *Pau*, and to build a ſumptuous Edifice, which, in greatneſſe, beauty, and magnifi ence ſurpaſſes the Palace Royall, the twelve thouſand Livers of yearly revenue which he aſſign'd them out of his own deſmeſne, in a neceſſitous Country, are only ſmall items of the totall Summe of above a Million, which that Monarch hath, with an exceſs of liberality, beſtow'd on them in ſeverall places up and down *France*. And yet all th s ſignifies not much with them, nay ſo little, that Benefits, which have a certain influence on Tigers, and Preſents, which work a change in the inclinations of the greateſt enemies, could never force out of their hearts that litle bird-lime of the antient averſion which they have conceiv'd againſt the blood of the Great *Henry*, the moſt affable of all the kings of France. No, the Act of the Parliament of *Paris* againſt them, and againſt *John Chaſtell* for attempting the life of that great Monarch; the puniſhment inflicted on *John Guignard* a prieſt of their *Society*, who was hang'd; the Pyramid of *Paris*, and their baniſhment out of France have ſo exaſperated theſe religious Wolves, that all the good ſucceſſes of the kingdome they repine at, all the bad, they rejoyce at.

I conceive my ſelf oblig'd, as a well-wiſher to my native Countrey, *France*, now that I am gotten out of their clutches, to diſcover for the good of that kingdome, certain criminall actions which they ſtand guilty of, that the world may clearly ſee the ſecret averſion which may be call'd the damme-viper of all their plots and intrigues. A time was, when the enemies of that Crown were very ſucceſſe-full under the command of *John le Verth*, in the Frontiers of *Picardy*, inſomuch that they took the city of *Corbie*. Newes coming thereof to the *Jeſuits* Colledge at *Bourdeaux*, where I then was, there was ſo much joy conceiv'd thereat, that ſome half a ſcore *Jeſuits*, having ſecretly and without noiſe gotten the brooms out of their chambers, and ſome few faggots, and carried them up to the top of the ſteeple of their Church, made a kind of a bone-fire of them, and in that place ſung *Te Deum*, with the victories of the *Empereur* and King of *Spain*, by the reading of certain pieces of Poetry which they had writ in celebration of their Valour and exploits. It being whiſpered about the houſe that the exceſſe of joy had tranſported ſome to that degree of inſolence, the Rector who was privy to it, took no notice of the buſineſſe at all, and the Provinciall, who was acquainted therewith by ſome well affected French-man, onely entreated the ſame party that it might take no further aire. If ſo much had been done in a Colledge of *Spaine* againſt the King of *Spaine*, or in a colledge of *Rome* againſt the *Pope*, the Superiours, who have a power to puniſh their pretended ſubjects for leſſe faults then this, would certainly have exerciſed all their authority to cut off, aſſoon as they could, ſuch contagious members from the founder part of the body. But indeed he that knowes as well as my ſelf (who have lived foure and twenty years among them) that, to ſide with the *Spanyard*, and to rejoyce at the misfortunes of *France*, is the formal character of the greateſt part of the Jeſuits, will not

not be astonished, that a crime of high treason of this nature committed in the midst of the city of *Bourdeaux*, in a Colledge of the society of Jesus, was not punished; *qui tacet consentire videtur.*

Another time, in the same Colledge waiting in the Rector's outer chamber, having some busines to speak with him about, and wanting something to do to elude the time during my attendance, I cast my eye on a Map of *Flanders* that hung there. I observed that the Graver had, round about the *Belgick* Lyon, drawn the several Princes that had governed the Low countries, and found, that some *Jesuit* had maliciously blotted out the effigies of one of them; this raised in me a curiosity to find out who it should be that that bold hand thought unworthy to be of the same illustrious rank with the rest, and I discovered by the Letters that were left of his name, that it had been the effigies of *Francis de Valois*, Duke of *Alancon*. I was not a little moved at it, and without mentioning the thing I came to propose to the Rector, I shewed him the blotted picture, saying, that those insolent persons that must needs wreak their malice on the images of our Princes, were not to be endured, and that he was obliged to make such secret and serious enquiries into the busines, as that the society might be cleared of those enemies of the Blood-royal. To this that over-mild and fearful man, shrinking up his shoulders made this answer: *you see how extravagant some among us are, what course would you have taken in it; they cannot endure the very pictures of the Princes of France.* This signifies not much, you'l say, and is not haply worth urging. 'Tis true, but it is enough to discover what a sort of Vipers *France* nourishes in her bosome. I believe this map may be yet found in the said chamber, if what I now write hath not given them occasion to remove it thence or to change it.

Such another discovery of animosity against our Kings fell from a certain Jesuit, named *Fabricius*, at a

banquet. This man was, by Nation a *Germane*, and companion to *Denis l' Eſpaulart* in his preachings in the time of Advent, in the town of *Fontenay le-Comte*. The indiſcreet ſtranger, not yet acquainted with the niceneſs and reverence which the French obſerve when they ſpeak of their Monark, hearing ſome that were at table ſaying, that *Henry* the fourth had ſome great deſignes upon the Empire, and that there would have happened great revolutions if God had continued his life a little longer; *ita eſt*, ſayes he in Latine, *ſed, per dei gratiam et bonorum curam, culter obſtitit.* That is to ſay, *'tis true, but through the grace of God and the care of good men, a knife prevented it.* Had there been a rack provided upon this hint, he would poſſibly have ſaid the truth, not by halvs, but abſolutely, and had diſcovered to poſterity, what *France* hath much ſuſpected, but never could clearly finde out. May it pleaſe God to let the Grand-child of the great *Henry* know, who theſe *good men* are, who, as the *Jeſuit* ſaid, put *France* into mourning, and ſent out of this world his Grand father of famous memory, when he was preparing a triumph for his deareſt ſpouſe.

The Jeſuits are afraid God ſhould take them at their words, if in their devotions, they ſhould ſay what all *France* does, in that particular prayer which is made for the King, *Vitiorum monſtra devitare, hoſtes ſuperare:* that is to ſay, *to ſhun the monſters of vices, and to overcome his enemies.* The Provincial *Pitard* cauſed to be razed out of their Litanies, which they ſay at eight of the clock, theſe words printed, HOSTES SUPERARE, TO OVERCOME HIS ENEMIES: the reaſon is, for that the greateſt enemy of the Crown of *France*, ſince *Charles* the fifth, being the *Spanyard*, it would trouble them extreamly to wiſh any victories to the King of *France*, to the prejudice of the King of *Spain*. I have been my ſelf, and have ſeen others, very grave perſons, reproved by the Superiours, for having after the prohibition made, added the fore-recited words,

words. To which theſe making anſwer that it was lawful for them, as French men, and according to the order of Cathedral Churches that prayed ſo, to pray to God that the King might be victorious over his Enemies; you muſt, replied they, to hide their malicious treachery under the veyl of Piety, conform your ſelves, not to the *Gallican* Church, but to the order of *Rome*, which does not demand victories for Kings. If there be any one, that, out of curioſity, would ſurprize them in this, he may make ſpeed to ſee the Litanies which they have in the Oratory of their Hall of recreation, and he ſhall finde in thoſe little books, if they are ſtill uſed, that theſe words, *Hoſtes ſuperare*, are daſhed out with a pen. It muſt needs be, that the wills of theſe *Zealots*, are very corrupt, ſince they diſtil venome even into their devotions. The King of *France* founds Colledges for theſe Hypocrites, to the end they may pray for the proſperity of his arms; and the Superiours of *Guienne*, by an expreſs command, forbid thoſe that are under them to deſire, even in their publick prayers, that he ſhould overcome his enemies.

This hatred againſt Kings, which, in many among them is become another nature, is not ſatisfied only with Blood royal, but engages them further to wiſh ill to all thoſe, who by their wiſe councels and high enterpriſes endeavour the greatneſs and dilatation of the ſtate. When the news came of the general revolt of all *Portugal*, they immediately conceiving, that a revolution ſo fatal to the Spanyard had been brought about by the policy of the moſt eminent Cardinal *Richelieu*; I have known for certain, that four Jeſuits diſcourſing of it that night very confidently and privately in a chamber on that ſide where Theology is taught, in *Bourdeaux*, one of them was ſo enraged to hear that ſo conſiderable a loſs had befallen the Crown of *Spain*, that out of madneſs he took a picture he had of the Cardinall's, and having run it through ſeveral times with

a pen-knife, at the eyes and the heart, put it into the flame of the candle and burnt it. The wounds given the paper, did that great Politician no great hurt, but had he ever discovered the exasperated inclinations of these creatures of *Spain*, he would have taken a little more heed of those, who, under the name of *Jesuits*, would make the world believe that they live out of it. Another of the same society having observed that an unskilful Graver had made a very wretched draught of that great Minister of state, bought up abundance of them, and having made them up into packets, sent them to diverse Colledges in *Spain* and *Germany*, saying, that he would have his Brethren to see the Picture of that Devil. These sallies do indeed speak something that is childish, but they are withal conclusive Arguments of their malice against the Crown under which they live.

When some Bishops have ordered *Te Deum* to be sung, and publick devotions to be made in acknowledgement of the happy success of his Majesties Arms, I have often heard, sometimes one, sometimes another say, I am content to pray heartily to God, not that he would prosper his Majestie's Arms, but that he would stay the course of their bloody victories, and confound the counsels and designs of the Cardinal, who sets all Europe on fire, to satisfie his own vain glorious humour. What will all well affected French men say of those that persecute the state even in their prayers? If they consider their proceedings ever since their first comming into *France*, they will find, that, if this hypocritical Body ever discovered any respect to the Princes thereof, it hath been meerly in order to its own concernments, and is no longer dutiful and obedient to the soveraign power, then it is flattered and loaden with benefits thereby. From the acts of hostility which they exercise against their lawful superiours the Bishops, when they are countenanced by the Court, you may imagine how violent and furious they will be against

gainſt the civil Magiſtracy when ever the Pope ſhall think fit, in their particular quarrels, to protect them. I ſhall ſay more, when, in a book it is in my thoughts to write concerning their *Inſtitution*, I ſhall take occaſion to explicate the Rule which obliges them to ſtick to one or the other party in the differences that happen between Chriſtian Princes. In the mean time I wiſh *France* may open its eyes, that ſhe may take heed that this generation of Vipers which ſhe feeds in her breaſt, do not at laſt, to her deſtruction, eat out their way through her belly and her bowels.

CHAP. III.

An enditement of Encroachments *and* Antidates *put in againſt the* Jeſuits.

THoſe things whereof moſt men agree in their judgements, are commonly grounded upon ſome truth. Of a thouſand people in *France* that ſhall take occaſion to ſpeak of the revenues of the Jeſuits, nine hundred ſhall accuſe them of being too much inclined to the things of this world, and I dare affirm, without running the hazard of doing truth any injury, that to procure them they make nothing to ſupplant *Orphans* and *Widdows*, nay, think it not much to oppreſs, by falſe contracts, tradeſmen, and the pooreſt ſort of people. When I was ſent to preach in their *Priories*, and was accordingly obliged to hear the complaints and lamentations of thoſe afflicted people whom the Agents of the ſociety had, by pure quillets and ſurpriſes in the Law, deprived of thoſe little inheritances which had quietly paſſed from Father to ſon, I could not forbear bluſhing, inſomuch, that the confuſion, where-

wherewith my face was covered, proved an argument to those innocent souls, that I had no hand in their rapines.

But not to insist upon the particular proof of a truth, which the tears of so many that suffer thereby, sufficiently confirms, it shall be enough to produce one example by way of argument that shall take away all answer and further objection The *Jesuits* having taken possession of the Priory of St. *Macaire* upon the *Garonne*, at a time when it was worth but five hundred Crowns *per ann.* they have found out so many inventions to improve it, that it is at this day very well worth twelve thousand Livers a year: which how it could be brought to that height without the destruction of houses and ruine of Families, I leave it to be considered. The Mannor book which *Francis Souiller* made of the tenements of that Benefice, heretofore so little and now so big, discovers much of their earnestness in dispossessing the Tenants. And if the Parlement of Bourdeaux take no course to curb their insatiable avarice, they are in some thoughts to dig up all the posts on which are fastened the Tolls and customes of the old Dukes of *Guienne*, or to set up new ones if need be, so to grasp all the estates of the Country. Hence comes it, that when they have once found out by their subtle insinuations that some poor Labourer hath nothing to defend his title, they desire no more, they presently fall upon him, they produce some old manuscript and presently devour him. But to press this point more home, we will make it appear how they grasp at other men's estates by manifest forgeries.

Monsieur *Dedie*, a person of very good quality, and a Cittizen of *Bourdeaux*, will haply think himself obliged to me, for the Secret I shall now reveale, which must needs bring him in a round Summe of mony, if he will but call these Forgers to account; and I shall engage the Parlement of *Bourdeaux*, by entertaining them

them with a piece of Forgery which it concernes them to see punished. The wolves when they have devoured the Lambes, are ready to eate up one another. If the Provinciall *Malescot* had not been so eager to persecute *Peter Dubois*, a Priest of their Society, and brought him almost to the point of being cast out of the *Order*, for having discovered to the Sieur *Bosquet*, Rector of the Colledge of *Bourdeaux*, that the said *Malescot* and *Sabbatheri* Procurator of the Province for the Jesuits had committed an *Antidate* in the businesse of Tillac against Monsieur *Dedie*, that peece of Forgerie had been kept as secret as a many others which they are guilty of, and a falsification of so high a nature had not so prodigiously bróke forth among them. It is then possible that the crafty may be snapped in the webbe of their own craft. The revengefull Provinciall, was extreamly deceived, when he took *Peter Dubois* for a fearfull man, and a person unable to mannage an affaire of any consequence, for he afterwards found by experience, that he, though a *Limousin* borne, was none of the weakest kind of men. Had *Malescot* used any thing of dissimulation, the other good man had stirred no further in the businesse, but, having sent for him, partly to frighten him by menaces, partly to be informed how he came to understand that he and his Procurator *Sabbatheri* had antidated the Deed, to possesse the Society of the *Tillac*, an estate that had this priviledge that it was repurchaceable within a certaine number of years by the next of kinne, Dubois began to mistrust there was something in the wind, by the interrogatories that were put to him, and having made him answer, that he had it from one named *Riviere* some time Clerk of the Colledge, but at present a *Curè* between the two Seas, in the Archbishoprick of *Bourdeaux*, who was fully acquainted with the whole businesse, he perceived by the reply of the Provinciall, that it stood him upon to look well to himselfe. To avoid therefore being surprised and declared

declared an Impoſtor by the cunning practiſes of *Maleſcot*, he took three Prieſts of the moſt conſiderable of the houſe, hid them in his Cloſet, to the end they might be witneſſes. Having ſo done, he got the ſaid *Riviere* to his Chamber, and intreating him to relate to him, with the ſame confidence as formerly, how the falſification aforeſaid was carried, the other, thinking himſelfe alone with *Dubois*, clearly diſcovered the order they had obſerved in the antedating of the Deed, as alſo the reaſons, for which it had been done in that manner. All which paſt, he engaged him to ſecrecy, for feare, ſaid he, *that ſome one of us may come to be hanged for it.* And yet for all this, the crime had not come abroad, but that God, who of many forgeries, is pleaſed that ſome ſhould come to light, ſo ordered things, that the Provincial muſt needs perſecute the ſaid *Dubois*, and that with ſo much injuſtice, that thoſe who heard the bloody rebukes he cauſed to be given him, during the whole time of Dinner, he having cauſed him to kneele down at that which they call the low table to receive them, could not forbeare the ſhedding of teares thereat, but above all, thoſe, who had been ſecret witneſſes to the verification of the Antedate by the ſaid *Rivere*, perceiving the implacable fury of a guilty Provinciall, treating with ſo much indignity an innocent ſubject, gave the glory unto God, and, formally proving to the generall *Mutius Vitteleſchi* the truth of the falſification, demanded juſtice. The diſcovery was now gone too farre, and mens minds too much exaſperated to be denyed it. However, to prevent it from coming abroad, eſpecially to the knowledge of Monſieur *Dedie*, the party concerned therein, an information was received in, and, to ſatisfy in ſome ſort, not ſo much *Peter Dubois*, a Monſieur *Dedie*, who ſeemed to be very much incenſed, it was ordered by a perſonated piece of juſtice, that *Sabbateri* ſhould be ſent to ſome other place, *Dubois* was honoured with the Procuratorſhip

ſhip of the Colledge of *Bourdeaux*, and the Provinciall *Maleſcot*, when his time was expired, inſtead of being ſent to the *Gibbet*, or at leaſt according to the Monaſticall orders to perpetuall impriſonment, as convicted of Forgery, was ſent out of the Province, in appearance, as if it had been to baniſhment, but indeed, to be Rector at *Tournon*.

Good God; what kind of Goevrnment is this that raiſes crimes into the Throne, and puts the vertues into chaines. If the civill Magiſtrate juſtly condemne a man to death for an Antidate, what kind of juſtice is that which is obſerved by the Generall of the *Jeſuits*, who beſtowes Rectories on thoſe that are canonically convicted of having falſified a publick contract. And yet ſome will tell me that after all this, employments are not beſtowed among them but according to deſert. *Sabbatheri* and *Maleſcot* are old ſinners, who, as I believe, are yet alive. If Monſieur *Dedie* hath the courage to go through with it as he ſeems to have, it is in his power to make theſe two ancient men, aged above ſeventy years, to ſee their laſt day upon a *Gibbet*.

The Antidate was verifyed againſt the conſent of the Superiours among the Jeſuits. As concerning the verification of it in Parlement, there are many witneſſes to be had that are not of the Society, ſuch as having quitted the Order cannot be ignorant of a crime ſo generally knowne; as Monſieur *de Abillon*, M. Le *Abadie*, M. *Baut*. M. *Colon*. M. *Debouté* &c. Of thoſe that are ſtill of it, *Peter Dubois* is yet living, and in the colledge of *Bourdeaux*: *Arnold Bohyre*, who was the Commiſſary appointed by the Generall, is alſo living, if they are not dead within theſe ſeven or eight months. Thus have I given undeniable prooſes as to this buſineſſe, to the glory of God, and the diſcharge of my conſcience. The buſineſſe of the *Tillac* hath been ſince taken into conſideration by the Parlement of *Bourdeaux*.

What

What then may be concluded from all this, but that it is cleare, as noone-day, by an illuſtrious example of juſtice, that that Body which pretends to ſo much purity, is convicted of the moſt horrid falſifications. For the ancient anſwer is not to be allowed in this caſe, *that crimes are to be attributed only to particulars*; here the *Provinciall* acts, as repreſenting the whole body, in the quality of head thereof, and *Sabbatheri* in the quality of principall Procurator, and the moſt conſiderable perſon in relation to temporall affaires. Both theſe eminent men in a buſineſſe of very great conſequence commit an Antidate. Such as are guilty only of triviall Falſifications are taken, but great ones eſcape. It concernes the publick weale of the ſtate, that care ſhould be taken, that theſe devourers of widdowes eſtates and Houſes ſhould at laſt be ſurprized in their villanies, that ſo there may be a check given to their violence and covetouſneſſe, and ſome quietneſſe may be afforded thoſe many perſons that are perſecuted and undone by their continuall vexatious ſuits at Law.

I ſhall take occaſion upon ſome other account to diſcover how theſe reformed Eccleſiaſticks make it their buſineſſe, when they heare the confeſſions of the Concubines of Prieſts, to perſwade them to engage their Ruffians to reſigne up the fat priories they are poſſeſſed of to them. I have a pleaſant ſtory to entertaine my Reader with ſome other time, how they abuſed the ſimplicity of a common whore, to obtaine the priory of *Ligugé*, within the Dioceſe of *Poictiers*. But here I confine my ſelfe to the diſcovery only of great and enormous crimes.

CHAP.

CHAP. IV.

The Jesuits arraigned at the Barre for the murther of abundance of litle Children whereof they have the oversight.

THose graceleſſe and debauched Women, who are ſo inhumane as to murther their owne children after they have brought them into the world, to the end that they might drown in their innocent blood the knowledge and conſcience of their Luſt, are juſtly rewarded in the Commonwealth with Gibbets and generall execrations. The memory of *Herod* the *Aſcalonite*, hath been looked on with the greateſt horrour for theſe ſixteen hundred fourty and eight years for putting to death ſo many innocents, whoſe ſad fate, even to this day, raiſes compaſſion in the hearts, and teares in the eyes of thoſe that read their hiſtory. The Nile hath long ſince bluſhed at the cruelty of *Pharaoh* the moſt abhominable of the Kings of *Egypt*, and hath been aſhamed to feed her Crocodiles with humane fleſh by the commands of that horrid Tyrant, who cauſed the children of the *Hebrewes* to be drown'd aſſoone as they came out of their Mothers wombes. Theſe acts of barbariſme have ceaſed long ſince in *Egypt*, and thoſe Maſſacres are no longer exerciſed in *Paleſtina*, though it be under the power of the Turk. But theſe bloody murthers and executions are tranſlated out of ſtrange Countries into the Province of *Guienne*, in *France*, and are now exerciſed in *Bourdeaux*, upon litle children that are either expoſed or found there: and yet none bewailes their misfortune, or oppoſes the fury of their Murtherers.

Of the Cittizens of *Bourdeaux* that ſhall come to read what I now write, ſome will be aſtoniſhed at the

the firſt, diſcoveries of a villany they ſo litle ſuſpect, though it be committed in their Citty, nay, it wi'l haply be a very difficult matter to perſwade them that a crime of this nature ſhould with any probability be charged upon a ſort of people that are Prieſts. Others, who have looked more narrowly into things, and have obſerved that of a many baſtards that are brought to the hoſpitall of St. *James*, there is hardly one to be found there, will certainly take occaſion to multiply the ſuſpicion they have had a good while, and will conceive a jealouſy, that there may be ſome kind of murther committed upon thoſe poore expoſed Chriſtians. In a caſe of ſo great concernment to the publick good, I ſhall think it ſufficient for me, ſimply and as in the preſence of God, to examine the ſtate of affaires, and after I have communicated my own opinion and knowledge of the buſineſſe, to leave you to be the judges thereof.

Thoſe who do live, or at leaſt have lived but ſome few months in *Bourdeaux*, know, that in the great ſtreet that lyes upon the Ditch, not far from the Guild hall of that Citty, there is an Hoſpitall, appointed for the reception of the Pilgrims of St. *James*, as alſo for the reception, entertainment and education of ſuch children as either the neceſſityes, or the cruelty of the Mothers adviſes them to leave in the ſtreets or highwaies. The benefice deſtined to defray the Charges of that hoſpitall is of a vaſt and very noble revenue, and was beſtowed upon the *Jeſuits* with all the duties and priviledges belonging thereto, in ſuch manner that they cannot juſtly deny either entertainment to ſuch children as are found, or Lodging, relieſe, and appointed charity to Pilgrims. The *Jurats* of the Citty, who in the quality of publick Magiſtrats are obliged to look after the government of hoſpitalls, have never yet examined where thoſe children are, that are found up and down in great numbers; or who brings them up; to what age, or what becomes of them,

them, &c. Thence comes it that the *Jesuits* have had, and still have the opportunity, not only to swallow down the revenues of these poore exposed children, but also the convenience to disburthen both their Colledge and the world of them without any noise.

To insist particularly on the severall wayes which they have found out to dispatch the greateſt part of these Innocents, is a businesse of more then ordinary difficulty, for the crimes themselves being horrid and monstrous, the wayes whereby they are committed are secret and full of mystery, and the management thereof is confined to a very few hands. And yet it is not hard to imagine, that they make use of severall inventions to put them to death, and this is so obvious, that the meere examination of the businesse by the Magistrate, when ever it happens; will clearly discover them to be either the formall Murtherers of them, or at least the occasions and instruments of their death. Of whether of these two they be convicted, it matters not, the crime is infinite, considering the great number of children that are destroyed.

I was never, I must confesse, but once employed to bestow Christian buriall on one of those children (for to smother the mischiefe as much as may be, and to prevent all suspition, it is the businesse of one certaine Priest to stand ready to put on his Surplice and Stole, and to bury them with the ordinary ceremonies) but, I here speak it conscientiously and at the feet of *Jesus Christ*, I perceived that very time, that the cloath it was wrapped in, was all bloody; Seised with compassion at the sadnesse of the spectacle, and desirous to understand whence it came to passe that the litle body was bloody, *Huguet*, a Master Shooemaker by his profession, who was the keeper of the Hospitall, and was present at the enterrement, with a Lay-Brother named *Philoleau*, made me answer, that the woman that nursed it, one that had not many dayes before reformed

med her self of her naughtineſſe, and reſolved to lead a better life, making a vertuous reſiſtance againſt certaine Ruffians that would have had their pleaſure of her, they were ſo exaſperated at her refuſall, that blinded with fury they cruſhed the legges of that little child, and ſo murthered it to be revenged of the Nurſe. I could not be ſatisfyed with this anſwer, for after I had done the laſt offices of Chriſtianity to that little one, I went my waies to *Francis Irat* then Rector of the Colledge, and gave him a faithfull account of what I had ſeen with my eies, adding that the Syndic was obliged in conſcience to make inquiry about that crime, and legally to proſecute thoſe that were guilty of the murther committed on the body of an expoſed child, for whom we were engaged to be accountable. Anſwer was made me very much to this effect; *That were to take too much upon us, this little one is now in Paradiſe, and therefore, what neceſſity is there to ſquander away the revenue of the colledge to revenge a crime that hath delivered it out of the miſeries of this world.* I had made too much noiſe to be called a ſecond time to any ſuch ſervice, I ſpoke too loud, the lay-Brother was charged not to call me any more, ſo that ever from that time they have employed, in this laſt ceremony, a certain antient man named *Ignatius Lentillac*, who is ſince dead of an Apoplexy.

One ſingle circumſtance is enough to diſcover enormous crimes, and put the civil Magiſtrate into the track of Truth. One drop of blood ſcattered by chance upon the cloths of a murtherer gives much light to find what he hath committed. What I have ſaid deſerves to be taken into conſideration, and certainly there is no Citizen of any worth or that any way concernes himſelfe in the publick good, but will cry out, that the Magiſtrates are obliged to take notice of what paſſes in the adminiſtration of that Hoſpital; I dare undertake, that if things were legally and ſtrictly examined, as they ought to be in a buſineſſe of this conſequence, it will

will be found, that, of thirty innocents that are received into that house, (no longer a house of charity, but a slaughter-house of cruelty) there shall not be three alive at the years end. I appeal in this case to the consciences and sound judgements of the Judges, whether without a generall mortality, it is possible so many children should perish, and not be either cruelly killed, or dispatched hence more gently by some secret invention, which, after they have pined away for certain daies, carries them insensibly away. It would be thought, that, according to the ordinary rate of mortality, of ten children that are born in the Commonwealth, the better halfe should live some years: and to speak suitably to the common course of humane occurrences, it may be said, that of ten there do not die three within the year.

It is further to be considered that these litle expos'd ones are the more to be pitied, for that it was not long before that they had with some difficulty escaped death in their coming into this world, for had they been weak and unlikely to live, their mothers had not exposed them in the streets. I never heard of any that they found dead. The shrill crying of many of them who thereby awaken those that have their Cells towards the streets, is an evident argument that they are strong and lively. The swathing-cloaths wherein they are found very handsomely wrapp'd, their names written and put into their bosomes, or instead thereof salt, if they have not been baptised, and other little circumstances, arguing that the Fathers and Mothers did all they could for them, do sufficiently signifie, that, though they are forced to forsake them, yet they doubt not but that they are safely dispos'd into a good and charitable house.

Whence comes it then, that they die in such great numbers, and that at this day, the *Jesuits*, if they were called to account, cannot hardly shew one of them, unless they be, by some great chance, the children

dren of those who have sent considerable summes of money, by some faithfull Mediatour, to the Procurator or to Brother *Philoleau*, and had entreated them secretly to have a care of a child that should be brought with such and such markes? For these having no other design then to conceale their loves, and a certain tenderneſſe for the reputation of those maids whom they have had their desires of, are content to be at the charge of all things neceſſary for the entertainment of the fruit of their own bowels; and in such cases, the *Jesuits* are not onely no losers, but great gainers, at least so far as the obliging of a good Nurse amounts to. It is not for a person of my quality to read Lectures to the Magistrates, but to discharge my conscience into their breasts, for the publick good One of the wayes which these covetous horse leeches make use of to remove out of this world so many innocents, is, to make choice of very poore and necessitous women, who forc'd by their necessities to embrace any course to get a little money, undertake to suckle and nurse up these little ones, at such a pittifull rate, that it is impossible but that both nurses and children must starve.

Hence comes it that within a little time after out of pure want of nourishment, the foreheads of these little wretches are full of dirt and earthineſſe, their eyes sink into their heads, where there should be cheeks there are onely pits to be seen, their bones start out through the skin, so that at last the fatall morning comes, that the nurses brings them home stone dead and dry as skeletons. Ah Merciful redeemer of mankind, who sometimes out of the bowels of thy infinite love and indulgence saidst to thy Apostles *Mat.* 19.14. *Suffer little children to come unto me and forbid them not, for unto such belongeth the Kingdome of Heaven*! Shall it be lawful for a sort of Barbarous and profane wretches, that call themselves Religious men; to make havock of the Estates and lives of so many little ones ba-

ptized

ptis'd into thy Faith, and to ſtarve them in a Chriſtian City, in a time of abundance and plenty, and this in a wealthy hoſpitall purpoſely built by the charity of ſome good men for their entertainment? And all this while their *Murtherers* live upon their coſt, and grow fat upon their revenues.

Another way they have to diſpatch them, which is no leſſe convenient then the former, in order to their deſign, is, to put them out to debauched women, ſuch as endure a certain martyrdome for their luſt and lubricity, in the diſeaſes conſequent thereto, and ſuch as in whom the French Pox is a familiar and pardonable infirmity, by which means theſe little babes come to ſuck poyſon in ſtead of milk. To which may be added another trick of theſe cattell, viz. that having left them crying on the ground or in their neſts for a long time together, without ever taking them up, it is ſo long ere they get them ſuckled by ſome wholeſome and charitable woman, that it is eaſie for a man to conjecture, nay indeed, to be confident, that they rather wiſh them dead then alive. The other more myſterious, and more horrid wayes will be diſcovered to the Judges, when they ſhall be pleas'd to call them to account for ſo many children.

What I have further to ſay as to this point, is, that not content to make havock of the reveneues of theſe little expoſ'd infants, and to put them to miſerable deaths, they have found out a way to gain money in that troubleſome employment, and make an advantage of that which they ought to do out of duty. All the world knowes that they have remov'd all cauſes relating to this Hoſpitall to be try'd at *Grenoble*, which they have done for two conſiderable reaſons. The firſt is, becauſe they might not be within the juriſdiction of the Parlement of *Bourdeaux*, which being near might judge of things more juſtly and with more expedition. The ſecond, that they might the more abundantly milk their purſes who were either ſuſpected or convicted of having

having expos'd their children. For, the fear of making a long and troublesome journey, and that withall very chargeable, obliges those, that are either guilty or accus'd, to purchace their quiet with money. I have heard the Lay-Brother *James Philoleau*, through whose hands all these things passe, affirm, that he had received more money in one year since the causes were remov'd to *Grenoble*, then he had done in twenty before. But especially if some Scholler or Merchant falls into their clutches, who either would not or durst not undertake that journey, to make his own defence, they treat him so unmercifully, that they squeese out of him as much for one child, as they will make to serve for half a dozen.

There's no necessity I should intreat the Judges, to take this discovery, which I have made for the publick good, into their consideration; the blood of these innocents cryes more loudly in the ears of Justice then that of *Abel*, and there is no reason in the world that these unfortunate little ones, whom the Fathers and mothers expose to the mercy of others, should be mutther'd by the *Jesuits*, and be so miserable withall as not to find Magistrates to revenge their death and ashes.

CHAP. V.

An information put in against the Jesuits *of the* Incontinency *they are guilty of in their* Classes.

IT is only for the bright eye of Heaven to shed its rayes upon ditches and dung-hills, without any danger of derogating any thing from its purity or losing ought of the lustre of its light. It will therefore be

be hard for me, either to fasten my own, or direct the reflections of my Reader on the impurities which I can prove the Jesuits guilty of, without running some hazard of corrupting our imagination by impure thoughts. But the God of purity, who expects, that, in order to the publick good, such enormous villanies should be discovered, will preserve us by his grace, so as that we may go through these pitchy reflections of vice and filthiness, without being defiled thereby.

Ignatius Loyola, hath, to speak properly, left behind him but one Rule for chastity, but, because he hath recommended it to his Monks, that they should not propose to themselves, the purity of the greatest Saints, nor yet that of the blessed Virgin *Mary*, but Angelical purity, by keeping their bodies in all cleanness, he hath put them into a despair of ever attaining it. And thence it comes, that not being able to make it appear that they are Angels, for they are but too too carnal, they have discovered, especially of late, themselves to be men, and those not the least inclined to sensuality and fleshliness. The ordinary sort of people who see them converse with so much familiarity with the zealots of the femal sex that come to them, and spend three or foure houres with them in frivolous talking cheek by joll, think them as free from these uncleannesses, as the highest spheare of celestial bodies is from the impressions of the Earth. But these prating gossips, who, under the cloak of devotion and these ordinary familiarities, carry on a lustful love, know very well how much they are given to the flesh, that is, with as little remorse as the crows after the deluge, were to the carrions. You would, from their personations in the business of devotion, infer, that by a certain elevation of spirit they were soaring up into the sanctuary of the Divinity, as eagles do into the bosome of the sunne; but I can, on the contrary, assure you, that the greatest part of these lewd wretches, are

like those filthy vultures, which by the height of their flight make as if they were sentinels for the safety of heaven, and went a round for the preservation of the earth, when in the mean time they have their eyes fastened here below to seize upon the first carrion or serpent they shall see rotting on a dunghil.

The *Jesuits* ever did and still do make it their business, to perswade these deluded and credulous zealots, that their sect does incomparably surpass all other Orders in point of purity; but for my part, who have lived a long time among them I shall not subscribe to this proposition. Nay, I dare further affirm, that if there be not a greater observation of chastity in other convents, then there is in the *Jesuits* colledges, it must be said, to the confusion of their Institutions, that purity hath forsaken the Monasteries, as the satyrist said long since that she was fled out of the world.

I can, without injury to the *Jesuits* or truth, affirm, that there is hardly any crime in point of lubricity, whereof I shall not prove the *Jesuits* guilty, and that without going any further then three or foure Colledges in the Province of *Guienne* where I have lived my self. I will make it appear to all the world, that there is not any kind of Villany known among mankind, which some one of them hath not practised. Let us then begin with the abhominations they commit in their *Classes*.

It is a prerogative proper only to God alone to look into the thoughts, search the reines and sift the hearts of men, far be it from me to think of entring into that Holy of Holy's, since it is a kind of sacrilege in man to think to examine the folds of that little abysse. But to measure them according to the account they give among themselves of their temptations, it is out of all controversy, that the greatest part of them burne with concupiscence like so many enflamed firebrands. The effeminacy, the lascivious touches and embraces, the pollutions, and the impurities, which are so common among

among the younger ſtudents, that they never come any where but they leave the tracks and *indicia* thereof behind them, to the horrour of thoſe, that have any, for ſuch miſcarriages, are but too too prægnant Arguments to prove their uncleanneſſes beyond all ordinary imagination. There are among them Regents, that have made it no difficulty to perſwade their Scholers to unchaſt gropings about the body, to raiſe in them the greater inclinations to commit that abhominable filthineſſe which nature trembles at; in ſo much that ſome of them coming afterwards to be of the Society have accuſed theſe Sodomites to their Maſter of the *Novices*. Here my inke turnes red, that I am forced to write of theſe filthineſſes.

The Colledge of *Limoges* cannot deny, that one of the Regents there, whoſe name was *Sanguiniere*, having ſeverall times called to him and taken a fide a gentile handſome youth, upon the Sundays and dayes of recreation, under pretence of correcting his exerciſes and compoſitions, entertained him with amorous diſcourſes, and cauſed him to feele him with ſo much paſſion, that, growing more and more habituall in the miſchiefe, his luſt blinded him, and induced him to perſwade the young lad to come into the great chaire whence he read his Lectures, *ut inter manus illius ſe pollueret*, while his fellow diſciples were buſy about their exerciſes in the Claſſe. I have my ſelfe, when I was prefect in the Colledge of *Agen*, ſurpriſed the Maſter of the fourth *Claſſe* named *Francis Mingelouſaux*, ardently kiſſing, and hugging betweene his knees and armes, a young gentleman one of his Schollers. The child, who was innocent, and had not the leaſt thought of his villany, imagined himſelfe extreamly much made of; but had his Father, one of the moſt generous perſons in the Country, had but the leaſt notice of thoſe infamous careſſes, what reputation ſoever the *Jeſuits* might be in, he would have cut off his eares for it.

Did I make it my busineſſe to give an account of all the reſt, who during the time of their Regency fall or have fallen into this infirmity, I ſhould in the firſt place ſummon in thoſe of the great Colledge of *Bourdeaux*, and then running over the reſt one after another, and ſo ending with that of *Fontenay*, I ſhould diſcover in every one of them ſome beaſtlineſſe of that nature. They cannot keep their hands quiet without feeling, nor their mouths without kiſſing, inſomuch, that it is grown an ordinary expreſſion among thoſe Schollers who look more narrowly into paſſages, to ſay, that, *ſuch an one*, naming him, *is our Regent's young Miſtreſſe.* Thoſe abhominable Sodomies which ſome of their Regents are guilty of, are ordinary, not only in their great Academies, where they have choice to that purpoſe, but they are alſo predominant in their ſmalleſt Colledges and Reſidences, ſo generall are theſe horrid practiſes grown at this day in that Society. Two young Schollers of the litle town of St. *Macaire*, made complaint to their parents, and the Parents to the Superiour of the place, that one *Gervaſe*, their Maſter, had forced them, and gave ſuch a particular account of the place, the manner, the circumſtances, that it would have been no hard matter to have convinced him of Sodomy. *Chriſtopher Penaud*, prefect over the ſaid *Gervaſe*, is an irreprochable evidence of this conviction, ſince that he was the perſon appointed by the Rector of *Bourdeaux*, to make true and ſecret informations of the buſineſſe. There are ſome perſons of the higheſt quality, in *Bourdeaux*, who know, that *Leonard Alemay* hath cauſed them to be untruſſed, out of no other deſigne, then for to contemplate their nakedneſſe. Then to whip them deliciouſly and wantonly with the hand is but a paſtime with theſe infamous Gomorrheans, whom God will no doubt provide a fire for, if they do not reforme themſelves of a ſinne which covers nature with ſhame and confuſion.

CHAP.

CHAP. VI.

A second Bill put in against them for their Impurities *in their* Visits.

PHilip the second, of Spaine, the grand Protector of the Jesuits, and a prince of a very excellent wit, having one day a mind to be a litle pleasant with them, asked them how it was possible they could be *chast*, when they had the liberty of private and familiar entertainments with all the faireſt *Ladies* of his proud Court? We have, replyed they (taking the relation upon the credit of their own Historian) a certaine HERBE, which we alwayes carry about us whereby we avoid the dangers and temptations of impurity, and overcome all the assaults of concupiscence. Being very much pressed by that ingenious Monarch to give him the name of that *herbe*, they answered, that it was called *the feare of God*. But I dare assure you, that, if they had it then, I am certaine they are now so far to seek for it, that they have not so much as the seed left, and that it is long since it hath grown in their Garden. Let the Reader judge by the following discourse whether, before they go out of their Colledges, they remember to take along with them that excellent preservative of the *Herbe*.

It is then in the first place to be observed, that the greateſt employment, and the maine businesse of the *Rectors*, assoone as they are arrived to that office, is, to separate as it were whatever is excellently scattered up and downe the Tribunals of the other Confessors, to make for themselves a grand Court of Justice, where there are not to be admitted any but the flower of all the young Gentlewomen of a City. To bring this to demonstration, it will cost a man but a quarter

of an houres reflection, that is to say, but the paines of casting his eye one Sunday on the Shriving seat of a *Rector*. One of the inventions they make use of to draw these silly sheep into their fold, and to decoy these innocent Doves into their Dove-coat, is to ply them with so frequent visits, that many discreet men are scandalised thereat. 'Twas an accident befell *Peter Guales*, during the time of his Rectorship in the Colledge of *Bourdeaux*, that he was so strangely besotted with that kind of fondnesse, that he could not spare so much time as to be present at the Orations of the Regents, upon the renovation of Studies: as conceiving that little time, and so precious in respect of the glory of the Colledge, better employed in effeminate visits. It was proved against *Franton Gadault*, Rector of the Colledge of *Fontenay*, and *Peter Requier* his successor, that they had visited Ladies of eminent quality (whom out of the respect I beare them I forbeare to name) for whole yeares together, five or six times a week, nay, many times once or twice a day, and the more to blind their Brethren, lest they might take notice of that excesse of familiarity, as they had the power to take into the City with them whom they pleased, so they every time changed companions. Can any man be so lost to all observation, as to imagine, that, if the magnetick force which drew those uncleane Birds thither were not lodged in the Sex, they would bestow three or foure houres every day upon the cultivation of their Soules, when they do not take their ignorant Brethren into their Chambers to entertaine them with a word of God, once in a month.

I am very much troubled, that the qualities of the persons I should defame by my writing, obliges me to conceale abundance of misdemeanours, whereof the discovery would make husbands run hornemad, and prove the destruction of those silly women, whose honour had yet been unstained, had it not been for those insinuating Villaines. Father *Dancereau*, one of their

their Order, dares not deny if he be juridically interrogated, but that he hath confessed to me, that a *Jesuit*, whom he forbore to name, had abused a young Gentlewoman, in the litle space that was between her bed and the wall, shee pretending her selfe to be sick, and he, that he was come to visit her, and comfort her with discourses of devotion. Father *Anthony Raoul*, of the same Society, hath declared to me, that he had observed the same thing through the distances of the curtaines, at a house in *Poictiers*, where Father *Bonnet*, was upon a visit, to take the same pleasure with one of his penitents. The same F. *Raoul* repeated to the Superiours, that coming out of a garden into which he went to say some praiers, he had found one of their greatest preachers, locked into a Chamber with a married Gentlewoman; and had surprised them in so much disorder, that the Woman, who came to open the doore, was as red as fire. At the first beginning of the Colledge of *Fontenay*, when the *Jesuits* went single, one of the Society, whose name was *Galepin*, who was come thither out of the Low countries, being transported by a strong temptation to go into a house to visit a maid, took her at advantage, and fastened on her, contrary to the ordinary caution of those Zelots, with so much earnestnesse, and withall with so much hazard of being discovered, that he was surprized in the action. *Francis Robin*, one of the most prudent men of their Order, made it very much his businesse to cover that ignominy; But the businesse broke forth with so much violence, that, notwithstanding all his prudence, they were forced to translate *Galopin* thence, to smother the scandall as much as might be

Gilbert Rousseau, being upon the Mission at *Nerac*, had such frequent conversations, and that with so much privacy, both as to active and passive visits, with his *Taundresse*, that at last she was with child by him; but in some measure to conceale so notorious a villany,

committed in a City where the reformed Religion was publickly profeſſed, as being ſuch as muſt needs have tended much to the diſparagement of the Jeſuiticall Apoſtle, a blind report was ſcattered about the place, that the Miniſters of the Reformation, had purpoſely invented the calumny, the more to diſcredit their Adverſary. But the thing hath been made ſo demonſtrable ſince, that, being my ſelfe about ſix years ſince at Monſieur *Mombet's*, (who ſhall juſtifie all I ſay as to this particular) in the pariſh of *Cerignac*, in the Dioceſſe of *Condom*, in the preſence of ſeverall perſons of quality, and two *Jeſuits*, who were upon the *Cardinal* Miſſion with me, a Gentleman then preſent proved the thing ſo clearely, that we were all at a loſſe what to ſay to it, and had no other reply to make, but that it was no hard matter to invent a calumny againſt a Vertuous man. The Fathers, *Dominick Mombet*, and *Peter Deſſeinier*, of their Society, my Collegues at that time, can witneſſe, if they dare, with what conſtancy, and by what teſtimonies and arguments that perſon of quality made it evidently appeare, that the wench had been cajoll'd by that *Jeſuit*, who notwithſtanding his being guilty of ſuch an infamy, is nevertheleſſe thought fit to be at this time their *Provinciall*.

If I ſhould now affirm that *John Delvaux*, one of the moſt eminent Confeſſors that have been for theſe twenty yeares in the Colledge of *Bourdeaux*, had departed from *Graves les aigrieres*, whither he was ſent, to go, in the day time, all alone, to ſee a wench that had a very ill report, I have my evidence ready to prove it, *John Ricard*, and *Francis Ducruex*. For when theſe two lecherous Elders, had ſifted out of the poor wench by way of confeſſion, (let the world but conſider how far theſe people are to be truſted with a ſecret) that *Delvaux* had often had the uſe of her body, they accus'd him to the Provinciall, and prov'd the crime, not ſo much out of any zeal to juſtice, though the Confeſſor were really guilty, as out of an implacable emula tion

emulation, which they were both poſſeſs'd with, to ſee him acquit himſelf of his charge with more reputation. I ſhall ſay nothing of the beaſtly actions of *James Beauſe's*, though they are notorious enough, in his Viſits of *Beard*, and for which he hath begg'd pardon on both knees of *Arnauld Bobyre* his Provinciall. I forbear to mention the diſgraces and infamies which this Brother *Coadjutor* frequently fell into, one whereof was that, having gotten one of their Tenants maids with child, he was by the judgement of thoſe that had the buſineſſe under conſideration, poſted of a ſudden from the Colledge of *Agen*, under the name and in the habit of a ſervant, to vindicate the reputation of the Colledge, againſt a confident wench that brought them a child, and layd it at the Gate. Nor ſhall I much inſiſt upon the freedome which many Jeſuits take in their ordinary converſations, to touch the cheeks, feel the breaſts, and put their hands into the pockets of women, as being faults, that, truly conſidered, are indeed great, but, compar'd to the enormous lubricities I have yet to relate, veniall peccadillo's.

The hiſtory of Father *Olive*, a famous preacher among them, might very well paſſe for an abſolute Romance, were it not as notorious, and well known in the Order, as the Sun is in the Firmament. A certain wayting gentlewoman whom he had cajoll'd into the profeſs'd houſe of *Bourdeaux*, and had often ſeen in ſome corner behind a doore, gave him a meeting at *Port de Sainte Marie*, about two Leagues from *Agen* where he was wont to preach in the Lent time. Love, who is many times guilty of childiſh inventions, the more to conceal himſelf, put it into his head to give out, that ſhe was his Neece, and, to the end he might have the enjoyment of her with more freedome, to pretend, that ſhe was come, to give him an account of ſome affairs of conſequence relating to their Family, and to entreat him to go along with her into the Coun-

try after he had made an end of preaching, to take some order about the division and selling of certain Inheritances The Lay-Brother, *John Testis*, by name, but not such in effect, was not sensible of the personation, but thought it a great matter of edification, to see that the Gentlewoman was disposed into a chamber by her self, though in the same Lodging, and submitting his judgement, by a blind obedience, to that of his superiour, imagined that all the familiarity he saw between them was no more then might be between *Uncle* and *Neece*. To give an account of all the trivial businesses and Embassies wherein this crafty companion employed the poore Brother, that he might with more freedome prosecute his enjoyments with his dear Neece; The journeyes he put him upon thence to *Paravis*, whither he could not go without crossing the River, to the end the Preacher might have the more leisure to discharge himselfe in the afternoons of the burden of his Sermons into the bosome of that impudent strumpet; the commands he layd upon him to go to bed betimes, under pretence of Charity, that he might slip the more imperceptibly into the chamber of his minion, these I say were shifts and evasions that were mysterious to the poore ignorant Brother, till that being questioned by the Superiours at his return, where he had left him, he began to comprehend them, and was satisfied the Neece was no better then she should be, that is to say, a common Wench. What do you imagine Readers of these stories whereof you had not the least suspicion. If you have been so mistaken, as to think the *Jesuits* much to be celebrated for their chastity, be undeceived as to that errour, and assure your selves that they, by their insinuations and complyances seduce more women and maids to naughtinesse then all other Monks and Friers besides. I have understood from one of the Order that had been admitted to the profession of the fourth

VOW,

vow, that a woman addreſſed her ſelf to him, ſaying, that ſhe was much courted to a carnall kindneſſe by certain *Prieſts*, but that ſhe was reſolved not to affect any but *Jeſuits*, for *they are more diſcreet and circumſpect*. I know the wife of a Lieutenant Generall of a Maritime place, whom for the reſpect I beare him I name not, who hath had ſome ſecret dealings with a Jeſuit, a great Philoſopher. I know that of a Kings Atturney in the ſame City, who takes occaſion too too often to invite into the Countrey her ghoſtly Father a *Jeſuit*, a perſon infamous for his uncleanneſſes in *Limoges* and *Perigueux*. Were it as pardonable in me to name the great Ladies, as it is for me to give the names and ſirnames of theſe zealous ſtallions, I ſhould make Gentlemen tremble, Preſidents ſhake with indignation, Counſellours bluſh beyond their Robes, Advocates change colour, nay, Treaſurers and Governours of Frontier-places look pale upon the buſineſſe. But I muſt here do that out of diſcretion which the *Perſians* do in their ceremonies, put my finger upon my mouth, and admire theſe inexpreſſible Myſteries.

CHAP. VII.

A third Bill, of villanies, *committed by the* Jeſuits *in their* Churches.

THis a wiſe ſaying of the great *Auguſtine*, *becauſe God is every where by reaſon of his immenſity, there is a happy neceſſity lyes upon us to live according to the rules of Juſtice and right reaſon, ſince that whatever we doe, is done in the preſence of a God who is a juſt judge and ſees all our works.* There is not any place either ſacred or profane where men may take a permiſſion to defile their

their bodies: but a filthy action, which were simply a sinne done in some places, becomes an enormous crime, and a monstrous sacriledge committed in the *Church*. That man, whatever he be, who is guilty of any thing of insolence in the Temple, is a criminall, but the Romanists are much more reproachable as to this point then we are, when they prophane their Sanctuary. For since it is the generall belief among them, that *Jesus Christ* resides presentially in body and soul under the species of bread, which are preserv'd upon their Altars, it must needs follow, that, when they come to commit uncleanesses in those holy places, they are not simply thought to have sinn'd in a Temple, where God is ador'd, but also in the very sight, and in defyance of *Jesus Christ*, who, in flesh and in bones is in their Tabernacles. I have already satisfi'd the Reader that the Colledges of the Jesuits are so many Cages ful of the uncleanest sort of birds, I shall by the ensuing stories discover how farre they are chargeable with sacrilegious villanies.

I cannot medle with these common shores of lewdnesse, but that the more they are stirr'd the more they stink; but I must run the shame and inconvenience of it, that people may take the more heed thereto. Let it then be observ'd that the most ordinary place where they act their more lascivious parts, is the *Church*; when they are any where else, they have companions, and their presence racks their wits to find out a thousand shifts and inventions to avoid suspicion, and elude the observations of those *Aristarchus's*. But in the Church they are alone, with their sweetings, the founder of their Sect having it seems been of a pious perswasion, that the veneration of the Altars would be a sufficient preservative against all abominations in that place. Thence hath it happened, thence does it dayly happen, that of the house of Prayer they make a denne of Thieves, for there lyes the scene of their lascivious discourses, venereall embraces and feelings,

feelings, and the mutuall pledges of reciprocall affections, insomuch that, were there a necessity their temples should be sanctify'd by new consecrations, according to the Canons of the Church of *Rome*, when any uncleanneſſe hath been committed therein, it were but requisite the Churches of the Jesuits should be new consecrated once every eight dayes. Of above fifty instances I could produce hereof, I shall insist but on three, that so I may the sooner disengage my self from these polluted and infectious places, and come into a little fresh and wholsome aire again.

Maniam, the most illustrious and most admired Preacher that the Jesuits have produc'd these twenty years, of those that have come up into the pulpit of S. *Didiers* at *Poitiers*, is one of those many that have prophaned their Chappels. This abominable wretch having made it his design to go and divert himself after his Sermons, with the Procurator of the Colledge, in *Liugé*, prevail'd so far, by soothings and flatteries, upon a simple devout wench of the Town, that he perswaded her to give him a meeting in the Monastery, appointing the place of rendezvous to be the Church, where they were surpris'd in strange postures, and that in the very act, by Father *Morin*, who cannot deny what I now affirm, unleſſe he at the same time acknowledge himself a Detractor, and expect to be accounted such, by above three hundred *Jesuits* who have seen the depositions made by him, to the Provinciall *Jaquinot*, to prove *Maniam* guilty of that filthineſſe.

We shall not need to travell far to meet with an abomination of the same nature. A man knowing but what is done there, would think that the Churches of *Poitou*, are design'd to be the dennes of these Thieves and the receptacles of their Sacriledges. Let us but fall down into the town of *Fontenay-le-Compte*, and look into the Church of these good Fathers there. An honeſt Merchant of *Poitiers* coming one morning about a quarter of an hour after foure (it being one

one of the longeſt dayes in Summer) into the Jeſuits Chappell, heard diſtinctly a certain ſtirre and noiſe of a man and woman that ſeem'd to be ſtrugling together behind a partition of wood upon the very place where he was addreſſing his Devotions to God. Being frighted at the ſtrangeneſſe of the attempt, he made a little noiſe, and putting himſelf into a poſture to ſee if any one appeared, he heard the motion of a man, who rais'd himſelf very gently, and ſlunk down to obſerve whether any one had over-heard them, the Merchant had a little glimpſe of his countenance, ſo far as to perceive that his beard began to turn grey. He would have gone immediately into the Colledge to give notice to the Superiour; but his buſineſſe calling him away to *Rochel*, afforded him not the leiſure. But that his proceeding might be thought the more conſiderate in order to the diſcovery of this crime, he reſolved to be guided in the whole management of that affair, by the direction of a Confeſſor, who being ſatisfied by the relation of his Penitent that the offence was manifeſt, oblig'd him to give an account thereof to the Superiour of the Colledge, which was accordingly done. *Fronton Gadauld*, then Rector there, though gall'd in ſeverall places of this book, if he hath any reſpect for the glory of God, dares not but acknowledge that this ſtory was related to him. But if he hath the confidence to deny it, the greater would be my trouble to convince him, by the teſtimonies of *Touſſaints Dancereau*, and others, to whom the buſineſſe was communicated, the *Confeſſor* of *Rochel* who gave the advice, the *Merchant* who diſcover'd the deed; and all theſe, as being ſuch as had ſeen and heard what paſt, are ſufficient ſecurity for what I ſay. The greateſt ſuſpicion lay upon the Porter of the Colledge, but out of a feare that any one of the conſultation, nay, haply the Rector himſelf ſhould be found the party guilty of the tranſgreſſion, the buſineſs was immediately ſmother'd and ſwallow'd down, that the maxime ſhould be obſerved, *ſi non caſtè ſaltem cautè*.

In

In the ſame Colledge was found *John Surin* lockd in the Sacriſty with a young Gentlewoman, whom he loved, doing his devotions to *Venus* juſt behind the Altar on which they pretend to adore the God of glory, if a man would meaſure them according to the principles of their beliefe. What a horrid defyance of heaven muſt it needs be for a man to wallow in the mire of abomination at the very feet of *Jeſus Chriſt*! Some Ladies of quality have made their complaints to a diſcreet man of their Order, that *P. Reignier* had, by his beaſtly interrogatories, provoked them to ſin in their Confeſſions, & by asking them whether they had, in their venereal enjoyments uſed ſuch and ſuch poſtures, that he had *Aretine*-like inſtructed them to practiſe thoſe ſhamefull villanies which they ſhould never otherwiſe have thought of.

This laſt mentioned Jeſuite, a man guilty of much more malice then ſubtlety, and who for the mediocrity of his abilities, had no other imployment then that of inſtructing of women, and entertaining them in their viſits with Lectures upon the diſeaſes of the *Matrices*, was ſo fervent, while he was Rector of *Fontenay*, in getting to him looſe women and common proſtitutes under pretence of endeavoring their converſion, that he employed the ſollicitations and perſwaſions of the good and innocent to bring them to him. But the time he took to converſe with them in the Church, was, when all the Maſſes were ended, all the people retired, and all the Jeſuits at dinner, which raiſ'd very pregnant ſuſpicions, that he called them, not ſo much out of any deſign for their converſion, as out of luſtfull deſires to be dealing with ſome of them, as being then at liberty to do what he pleaſ'd, in regard there were none to take notice of his demeanour. Which carriage of his being obſerved by the Fathers *Dancereau*, *Le Grand*, *Veries*, and my ſelf, who then preached in that town, we made ſome ſtir about it, ſo far that one of the forementioned gave notice thereof to the Provinciall that ſome courſe ſhould be taken therein.

Let

Let them discover, if they have the confidence to speak without taking time to do it, what it was, that caused a Brother, whose name is *Miroart*, to be sent away from the sacristy of *Bourdeaux*, if it were not for being assistant to the Rector of the Colledge in a design which the said Rector had to enjoy a woman at leisure in the Chappel of S. *Magdalene*, *John de Rhedes*, a Jesuit, who surprised them in the exaltation of their pleasures, will swear it, not to take notice by the way, that he himself hath a bastard in *Bourdeaux*, as it was very innocently related one day in the height of recreation, by a most discreet Regent of *Fontenay*, named *Theophilus David*.

In a word, though I had the strength of *Hercules* to cleanse these Augæan stables, so to discover to the world the horridness of their Abominations, ten years time would be too little for me to cleanse and purifie all the Churches they have defil'd in *Guyenne*. The walls of the Church of *Xaintonges* blush at their impurities, and if the paving and pillars of its chappels could speak, I should produce bloody accusers, to condemn the *Surins*, the *Degrenes* the *Beaufés*'s, that have blemished them, before the throne of God. The Church of *Limoges* is infamous for the lascivious conferences that pass there; that of *Agen* is full of pollutions, and infected with sacrileges. Nay, they have not spared even those of S. *Macaire*, and *Marennes*; but they also have suffered upon their seats, in their porches and corners, unseemly and dishoneſt actions. Many women and maids have been frightned in severall places to see *Jesuits* going presumptuously, and without any fear to the Altar, clad in their sacerdotall vestments, after they had in their Confessions-seats entertained them a long time together with Love-discourses, and discoveries of the earnestness of their brutall passions. O thou God of purity, when wilt thou enter again with the whip of cords in thy hand into the Temples, to drive out thence these buyers & sellers of Doves? How long wilt thou suffer these incestuous wretches, to make a Brothel house of thy Sanctuary, and

under

under the mask of devotion, to make a prey of chastity, in those very places where it should find the greatest refuge and protection.

CHAP. VIII.

A fourth Bill of Venereall uncleannesses *committed by the* Jesuits *in their* Houses.

THere is no crime so hidden, saith *Jesus Christ*, but at last it cometh to light. The Order of the *Jesuits* may be said to have been for some yeares like a spacious field covered with snow, the whitenesse whereof concealing equally the beauty and the distinesse thereof. But now that the Sun of righteousnesse hath darted his more perpendicular rayes upon that delicate whitenesse, and comes to dissolve that pretended snow of Sanctimony, he with the same labour discovers their filthinesse and dunghills. Thousands of times, have I heard the most tender of the reputation of the Order, expressing themselves to this purpose, That, if any one of those who quitted the Society should discover the story of *Petiot*, our disparagement in the world would be irreparable. If it so happen that the infamy will reflect on them, it shall be by accident; for my part, I have no other designe then the furtherance of God's glory and the edification of the publick, in the discovery of that crime.

Stephen Petiot is a person, for his excellent endowments, of very great reputation in *Guienne*, and one that hath ever been accounted among those of his robe, for one of the most modest and reserved. The Panegyrick which he writ, when he taught Rhetorick at *Bourdeaux*, upon the taking of *Rochell* gained him a great fame; and those employments which the Provinciall have since put him upon, by making him Preacher in the most eminent pulpits, have made his person highly considerable. I am here to intreat the

the Reader to take notice, that the ſtory I relate is not to diſcover the miſcarriage, of ſome drudging Brother, or of ſome unfortunate ſtudent, forced to caſt anchor by a ſad *ingeniſtitium*, in the firſt or ſecond yeare of his courſe of *Theologie*, or yet that of ſome *formall Coadjutor* or *Aſſiſtant*, that is, ſuch as are not of any rank or reputation among them, but that of a Jeſuit, that's one of the Bell-weathers of the Society, as they expreſſe it, a man that had taken the fourth vow, an excellent Humaniſt, and famous preacher. Vices appeare with greater luſtre when they are found in the moſt eminent men of an Order. This illuſtrious man was of the profeſſed houſe; preach'd at the Church of *St. Projectus*, in *Bourdeaux*; and becauſe he would not be thought idle in the intervall between *Advent* and *Lent*, he ſometimes went to the confeſſion-ſeats as others did, rather out of thoughts of diverſion then devotion, and more to faſten on ſome prey then to convert ſinners and inſtruct ſoules. A voluptuous perſon proſecutes his luſtfull deſires where ever he comes, even through grates and lattices. This man who in the Pulpit ſeemed to be a Saint, and was an *Aſmodeus* in the ſhriving ſeat, caſt his amorous eyes upon a little brown laſs, that had caſt her ſelfe at his feet, to diſburthen her ſelfe of her ſinnes, and at the firſt ſight took ſo much fire at the eyes and eares, when he look'd upon her, and heard her ſpeake, that, contrary to the firſt intention of the wench, he ſent her away loaden with more crimes then ſhe had brought thither. The firſt ſcene of this wanton Comedy, was, by crafty inſinuations to engage the wench to give him a meeting about the time that the *Jeſuits* are at Table, that he might have the opportunity to entertaine her between two doores with more ſecurity and freedome. The wench, who it ſeems, was ſomewhat in neceſſity, conſidering ſhe was a ſervant of ſome quality, finding her ſelf ſo much made of by a perſon whom ſhe heard every where celebrated for his great worth, thought her ſelfe

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in a faire way to happineſſe, and reciprocally conceive ſo much tenderneſſe and affection for him, that ſhee was no leſſe punctuall to meet him at the place appointed, then the Sun is to bleſſe our Hemiſphere with the gladſome day at the ordinary houres. To deſcribe the litle ſhifts that paſſed between theſe two Lovers, and the mutuall careſſes wherewith they entertained one another during that litle leiſure, would take up too much time, it is no hard matter to imagine, conſidering the violence of their paſſions, what might be the effects of their firſt meeting. There needs therefore no more be ſaid, then that there was no manner of feeling, which the wench did not freely ſuffer from him, nor any pleaſure which ſhee received not from him, even to the cloſeſt embraces. One thing only there was that much troubled them; that is, they were obliged ever and anon to go and ſee if any ſtranger came neer to diſturbe their enjoyments. In a word, not to defile too much paper with ſo naſty a ſtory, the wench hath ſince related to three or foure *Jeſuits*, that *Petiot* had kiſſed her, embraced her, felt her, &c. Nay ſo far as, that; *effundens ſemen in manum ſuas*, (O exceſſe of abomination!) ſaid to her, See my deareſt, *ex quo Luto naſcuntur homines*. The author of the book called *the Deſirer*, had not certainly ever read or heard of ſuch ſtories as theſe, when he ſaid that the Porter of *Monaſteries* was a venerable ancient man whoſe name was, *The feare of God*. Were he to write now, he would certainly except the Colledges of the *Jeſuits*, which though they beare in their frontiſpieces, *the name of* JESUS, crowned with thornes or beames of light, do not put thoſe that live within them ever the more in mind to imitate the purity of the Virgin's Son.

Let us now go into the houſe, and ſee what miſchiefe they did there, when they were ſo wicked in the Entry. This great Preacher, that he might have the greater opportunity to ſtudy, had a chamber by himſelfe, at ſome

ſome diſtance from thoſe of the reſt, that had a lock to it, which the provinciall *Jaquinot* had purpoſely cauſed to be furniſhed for him. Imagining with himſelfe, that he might eaſily bring the wench thither, and there enjoy her without any danger, he perſwaded her to diſguiſe her ſelfe. Shee took his advice, reckoned with her Miſtreſſe, quitted her ſervice, bought a hat, and a canvaſſe ſuit, ſuch as ſhould fit a litle country lad off her pitch, went into a vineyard, cut off her haire, put up her maid's cloaths into a pacquet, retaining the upper part for a waſcot, put on the boyes cloaths, and getting a bundle of litle walking ſticks, pretended to bring them to that *Jeſuit*, who it ſeems had a curioſity, by way of recreation, to marke them in ſeverall places with a hot iron. He who wandred about the Church in expectation of her coming, according to the appointment between them, came immediately to entertaine her, and receiving her as the ſervant of a Country man that was wont to bring him ſticks, brought her without any danger into the Chamber.

What Rhetorick were able to expreſſe the mutuall ſatisfaction of this amorous couple, to find themſelves ſo fortunate in ſo preſumptuous an attempt? Their paſſion, which till then had been much abated by obſtacles and difficulties, broke forth now like an impetuous torrent, that hath overturned the bankes that oppoſed its violence: and the reciprocall expreſſions of kindneſſe that paſt between them, were proportionable to the former hazards they had run through. Yet were not their Loves like thoſe ſubterranean Rivers which ſlide ſilently and are out of the ſight of men. 'Tis decreed that women ſhould not keep any thing ſecret, no, not their owne ſhame and abhominations. This wench went and made her confeſſion to *Nathaniel Sichard*, a Jeſuit, and gave him an exact account, even to the leaſt circumſtances, of all the actions that had paſſed between the four walls of that Chamber; nay, out of an exceſſe of ſtupidity or malice, gave him

him liberty (as he alledged, for that I appeale to himselfe) to make what advantage he thought fit of it. These scrupulous Hypocrites, whose braten consciences will not stretch to the least discovery of those designes, which are communicated to them in Confessions, tending to the murthering of Kings, make no difficulty to betray the secret of the same confession, to ruine their Brethren, especially if they be of a more eminent quality and greater abilities, as this man was. *Pitard*, who was not very backward as to amorous inclinations, when, during the time of his residence at *Rochoir* he got a Gentlewoman to come every night to his Chamber to dance, had, out of prudence, forborne to take any notice of the misdemeanour, which this unadvised Confessour had revealed to him: but the wench, missing her enjoyments with *Petiot* (who had been sent to accompany the Bishop of *Xainstes* in his visit) began to talk very loud, and had a second time declared in Confession, to *Peter Thomas*, that she had lived eight daies within the Professed House with that Preacher, and gave out, that shee would acquaint the Bishop of *Bazas* with the businesse, if they gave her not the summe of mony which he had promised her when he tempted her to naughtinesse.

This second Confessor kept the secret of *auricular confession* no better then the former, for he came to *Francis Labrousse* and my self, who were then his Collegues in the *Cardinal*-Mission, to aske our advice how he should be have himself in a businesse that was likely to derogate so much from the reputation of the Society. Our advice was, that it were requisite the wench related by way of ordinary discourse, what she had said before under the secret of Confession, otherwise it were to commit one evill by discovering another. The wench, upon his perswasion, did it, and declared the businesse to me with so much conviction and ingenuity, that I could not make the least doubt but that shee

shee had been in that Chamber. Shee gave an exact account, through what Galleries she had passed, told how many stories there were to go up into it, what kind of closet there was within it, how the bed stood, what stuffe and what colour the furniture was of, what chaires and stooles were there, what pictures, nay, what the length of the sheets, what she did eat, what drink, what Fathers came to visit her beloved, where she hid her self while they stay'd in her shepheard's habit, what slights and shifts the crafty Jesuit was forc'd to make use of to carry them elsewhere, &c. In a word, of all those that have been acquainted with this story, I have had the most exact relation of it, and though I was at liberty to reveale it to the Superiours, yet did I smother it, not without much trouble in conscience, to see so many impious wretches betray a double secret, viz. that of nature, and that of Confession, meerly to seeme Hypocritically zealous, and observant of an Institution, prejudiciall to publick Fidelity. What I did then, out of prudence, as being a *Jesuit*, I now, being none, think it no lesse to declare. This wench was a servant, in *Carnan-street*, in *Bourdeaux*, borne in *Reole* in *Bazadois*; she was sister to a poor woman that had a blind man to her husband, and lives neere the Church of St. *Michael* at *Reole*, and when we were upon the Mission, at the same time that she threatned *Peter Thomas* so much to divulge these villanies, she was in service with the Regent of that place.

From this short relation the world may easily judge, whether that house dedicated to Saint *Francis Xaverius*, which these Hypocrites of the Society by an Antonomatick expression call, *The holy House*, does not rather deserve the name of the most eminent Brothell-House in the City. No doubt but it will be thought such by those that shall call to mind what I have said before of *Rousseau*, who was the superiour of it, of *Olive*, who had some relation thereto, when he played those

those noble prankes at *Port-Saint-Mary*, and of *Peter Gualet*, who was one of the most famous Confessors there. May it be the pleasure of God, out of his great mercy to open the eyes and apprehensions of the Magistrates of *Bourdeaux*, who, by the multitude of their Charities, entertaine so many *Religious Satyres* in the heart of their City, to take notice of these things.

Had I not confin'd my selfe to give an account only of those things that happened in *Guienne*, I might relate the story of that Rector of *Languedoc*, who tooke in a poore blind woman that was begging an almes at the gate, kept her secretly in his Chamber for three months together, till at last, being cloy'd with her, he put her into an *Hospitall*, with great promises to come and visit her, and to do great things for her. The wench, discontented at this, discovered the villany, and to prove it to one of the Congregation where she then was, she said to him, You come to give him a visit such a day, and spoke to him of such and such a thing; I was then in his closet. But I shall observe the limits I have prescribed to my selfe.

CHAP. IX.

A fifth Enditement, of the lascivious Villanies *committed by the* Jesuits *in their* Itinerancies, *and* Country-Houses.

GReat fires have many times their beginning from the miscarriage of a single spark. A sparke begets a flame, a flame devoures all it comes at, so that

that a populous City, ſuch as was ſometime that of *Lyons*, is turned to aſhes in a night. Carnal Love hath in it much of the nature and qualities of fire, it ever gaines where it takes, and growes greater ſtil as you ſupply it with matter. That of the Jeſuit *Petiot*, which from ſmall beginnings grew up to that hight of inſolence we have mentioned, ſet his heart ſo prodigiouſly on fire, that he came not any where, but he more or leſſe ſcattered the ſparkles thereof. Before we come to ſpeake of his uncleanneſſes in his journeyes, it will not be amiſſe to find ſome thing for the Reader to employ his conſideration about by the way.

There are two ſleights which many *Jeſuits* do now make uſe of, and have done formerly, in order to the enjoyment of their Loves. One is, to get themſelves invited by their Confidents into the Country, that ſo they might enjoy them with greater privacy, or that they might thence ſend for thoſe women whoſe company they were deſirous of. The ſecond is, to make their advantages of their journeys, that is, ſo order things before-hand by their plots and ſecret correſpondencies, that ſome blind Inne by the way, ſome tenants cot, nay, it may be ſome ditch may be the place for them to ſatiate their brutall inclinations. The examples which they have furniſhed the world with of this nature are ſo numerous, that, of foure that go abroad to take their recreation, there hardly ever returnes two, who have not commited ſome uncleanneſſe or other. The liberty of walking, the conveniences of being at a diſtance from their companion (if they have any) the opportunities of garden-walkes, groves, Chambers, lodgings, the ſeverall places, into which they are purpoſely diſpoſed in the night time, the long and paſſionate conferences, after the ſatisfaction of delicate wine, and provoking diſhes, are ſo many favourable aſſiſtances to heighten their deſires, and accompliſh the expectation of thoſe that love them.

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I would not have any man to inferre hence, that my meaning is, that all those who invite them, do it out of a design to bring them into the occasions of sinning; no, I know there are many persons of honor and quality, who when they invite them, have no other end in it then that of obliging them, and giving them an honourable entertainment and diversion. But I say, that those Jesuits who lay plots to get themselves invited, and the women that invite them, are not alwayes guilty of that purity of intention. *Guales, Penot, Cadiot, Biroat, Henry du Chesne, Alemay, Delvaux, Dusresne, Reignier*, and other *Jesuits*, whom I name not, have made their addresses to servant-mayds, have had designes upon the *Mistresses*, have had dealings with the young gentlewomen where they came, nay, have made use of their *Agnus Dei's* and their beads, as baits, to draw in the innocent and the simple.

I know some that have procured invitations into the Countrey, to a place where there were Nunns, in order to the recovery of their health, and, under pretence of devotion and spirituall communication, had inter-crurall dealings with them; and those I could also name, if the respect, which I owe their Friends did not prevaile with me to forbeare. And if it be further considered, that many of them continue in those houses of recreation, six weecks and two moneths together, he must certainly be very hard of perswasion, who will not inferre, that such a long time cannot but produce abundance of dallyance and Love tricks, since it is well known they are a sort of people, very delicate in point of diet, tenderly brought up, and much in the respects of all manner of persons.

Nor do they make lesse advantages of their journying up and down to promote their Loves. The greatest part of their Procurators, who, by reason of their occasions are many times forced to ride on horseback, have, in the Innes, as they passe, their

wenches *layd*, ready to entertain them in their severall stages. The Colledge-money will not stick too close to their hands, now is it squander'd among their drabs, who are feasted upon the charge of the Community. The Rectors, who out of a consideration of *decorum*, would think themselves obliged to take a companion along with them, if they went a foot, purposely to avoid that incumbrance, will needs ride, though the journey were not a quarter of a mile out of the City, purposely to visit their female acquaintances up and down with greater freedome. The orders and provisions made in such exigencies by the Provincialls to be observed in their visits, that is, the obligations of taking companions with them, whether they were invited or travell'd abroad, sufficiently discover the infirmities of times past, and the necessities of the present. Certain Pastors of *Bardenac* found, not long since, one of their *Coadjutors* with a beggarly drabbe, *digging* in a ditch; and at *Tulle*, was Brother *Coustaud*, found by the inhabitants, busie with the Bakers wife of the Colledge, in the vineyards. The famous *Petiot* from whom we have all this while digressed, shall make this chapter good measure, that so, of thirty whom I could name, his single example may serve the turn.

An amorous Monk is like a stone-horse got loose, when he is once out of the walls of his Cloister. This *Petiot* being commanded to go to *Pau*, to preach there in the Lent, made his journey thither very famous by the wanton pranks he play'd by the way. There is a multiplication of wickednesse, when holinesse and devotion are made cloaks to cover it; and when piety is made a stalking-horse to commit adulteries. This lascivious Gamester having a desire to enter the tables of a young lasse of *Xaintonge*, one of his Penitents whom his teeth very much watered at, gave out, that he would not go out of the Countrey, till he had done some devotions at our Ladies Church of

of *Verdelais*, and out of an exceſſe of ghoſtly kind-neſſe, profered the Maide, to receive her confeſſion and to ſay Maſſe for her in that place, if ſhe would beare him company thither. Pilgrimages are never ſo meritorious in the apprehenſions of young wenches, as when a Monk hath the mannagement of the Devotion: ſhe accordingly took the proffer for an extraordinary favour. O that the poore laſſe had but had the leaſt miſtruſt of the lewd deſign the Villain had upon her! He had prepared a bawdy *Sollicitrix* to go along with her, that is to ſay, had gotten a ſhee wolf to keep company with a ſheep, and they both played their parts ſo well, that after they had gone two leagues upon the river of *Garronne*, they all landed with a deſign to lie one night by the way. I am aſham'd to diſcover theſe impious practiſes of a Body, wherein I had lived ſo long; but the obligation that lyes upon me to promote the glory of God juſtifies my revelation of theſe impurities.

This old bawd, who had, while they were in the boat, by her impudent diſcourſes craftily endeavoured to raiſe laſcivious thoughts in the maide, was reſolv'd to bring her lewd ſollicitations to ſome effect, when they were gotten cloſe into a chamber in the Inne. For having by thouſands of ſleights and wanton inſinuations ſomewhat enflam'd them both, ſhe took occaſion to leave them together, under pretence of taking ſome order for Supper. But, as the Jeſuits ill fortune would have it, he met with a *Suſanna* that maintained her chaſtity very reſolutely; for having through feare ſuffered thouſands of kiſſes and careſſes, ſhe at laſt bethought her of God and the diſhonour ſhe was ready to fall into, and ſo fruſtrated the Stallion of his expectation, in ſuch manner, that he was forced to ſatiate his luſt by an evacuation with the Bawd. Upon her therefore he ſatisfied his brutiſh paſſion, even in the preſence of the Maid,

with such expressions of Lust on both sides, as might have forced impudence it self into a blush. The heat being over, he comes a little to his wits, and would needs lay a strict charge upon the maid, to keep all secret whatever she had seen. Shee did so for the space of fifteen dayes, but at last being much troubled in conscience, that she had given way to some lasciviousnesse, she went and discovered the whole businesse to the Superiour of the professed House. And this was the first pranke he played in that journey.

But one depth calleth upon another. Those that once suffer themselves to be enslaved and trampled on by that tyrannicall passion, never leave sinning. Let us see what becomes of our Confessor, after this excellent and devout pilgrimage; we find him travelling towards the City of *Pau*. Being come there to the House of Madame *de Mommas* or *Momba*, (a family of as great blood and Nobility as any in *Beard*) with *John Francis Marin*, who had overtaken him at *Macaire*, the wayting gentlewoman of that Lady raised such flames of Lust in him, that he watched his opportunity to get any one of them aside, as a cutpurse would do the criticall minute to give a man a cast of his office. He that hath a mind to do a mischief layes hold on all occasions conducing thereto. The first exploit of impurity which this shameless man did, was, just upon his coming from Masse, to run up his hand under the smock of one of the Maids, that was going up staires before him, saying to her, *Take heed, faireſt, you lift up your legge too high*. The second was more dangerous, considering the discreet mannagement of the businesse. For having understood by some questions he had made to another, that she was to goe away from her Mistresse; Come, said he to her, bring me pen, ink, and paper, I will recommend you to the service of a President's Lady in *Bourdeaux*,

deaux, that shall be a thousand times more to your advantage then that which you now are in. The poore innocent wench, who thought her happinesse indisputable, brought him what he called for, and was cajoll'd by him into another Roome, where the cunny catching companion writ a Letter so full of recommendation, that the wench was over head and eares in joy at it. Whereupon taking his advantages upon the reading of it, Does not this, said he to her, argue an extraordinary affection in me towards thee, upon the first sight? What canst thou refuse to do for so cordiall a friend, who would give thee a Letter, not written with inke, but with his own blood to put thee into a good condition? His action during all this fine discourse was, to kisse her forehead, her eyes, her mouth, and to embrace her in his armes with so much fire and violence of passion, till that at last, the wench sensible of the danger she was in, getting from him as a serpent that were grasped too hard, *I do not intend, Father*, said she to him, *to purchase recommendations with the hazzard of my salvation.* The noise which these strange sallies of incontinency made in the house, was at first the diversion onely of the Servants, but afterwards coming to the Lady her selfe, she very angrily expostulated the businesse with his companion, *Francis Marin*, asking him, *What Harlot-hunter is this that you have brought to my house, who hath already attempted two of my Mayds.* If any man's judgement be so overgrown with blind zeale as to imagine this story to be no other then a calumny, be it so; but this I am sure of, that Madame de *Mombas* or *Mommas* and her servants shall acknowledge, that the Jesuits never could salve, with any credit, this act of brutality.

Those who are returned to their Colledges after the absence of some time in travell, or otherwise, passe,

for three dayes after their arrivall, for Pilgrims. The enſuing ſtory ſhall be the conſummation of that notorious journey of *Petiot*. Of all acts of unchaſtity, thoſe, in common apprehenſions, are thought the moſt execrable which do violence to the chaſtity of children. Heaven certainly would not have thunderbolts, but to cruſh the committers of ſuch impurities, nor the earth abyſſes but to ſwallow them up. Our *Sardanapalus* went the next day after his coming home, to divert himſelf into a place not far from the houſe, called *Lewis*'s wood, and to make his diverſion criminal in all the wayes imaginable, he inveigled to him, by litle *Agnus dei's*, the Overſeer's daughter, a girle of about nine or ten yeares of age, under pretence of making her ſay her prayers, and ſo brought her into the thickeſt part of the wood. Here my heart beats, and my hand trembles with the horrour which I cannot but conceive at the very remembrance of the crime. This ineffably wicked man put himſelf into a poſture of forcing the little child, and, with his defiled fingers, *dilatabat illi fœmineum vas*, when her Father hearing her crying and complaining, came ſeaſonably to her reſcue, and delivered her out of the clawes of that uncleane bird.

The diſorder wherein he found that infamous Jeſuit, and the poſture of his daughter, whom he found layd all along, rais'd ſuch an indignation in that afflicted Father, that in the heat of his paſſion he ran immediately to the Colledge, and accus'd him.

What anſwer will theſe celeſtiall *Eunuchs*, who would perſwade the world that they imitate the purity of *Angels*, make to theſe things? Diſclaime the ſtory? Truth will dazzle their eyes. Will they acknowledge it? Tis ſomewhat indigeſtible. The ſtars, will theſe ſincere men ſay, fall out of heaven; Tis true, but then they never get up again into their ſpheares, and yet this great one that is now fallen, after

ter it had extinguiſhed its light in the common-ſhore of thouſands of uncleanneſſes, is gone to ſhine again in another horiſon. Does any man imagine, that *Petior*, in ſome meaſure to expiate ſo many tranſgreſſions, ſhould have been eternally ſilent, and never appeared in the pulpit again, he is miſtaken. Be it known to him that ſo thinks, that the ſaid preacher is as much employed as ever he was, and that he hath onely made an exchange of provinces, till that Time ſhall have eaten out or abated the reſentment of the wickedneſſe. May it pleaſe that glorious holy Spirit who takes its greateſt delights to be among the Lillies, to gird about their Loines, and to take off the violence of their concupiſcence, to the end that they may not any longer gull the world with deceitfull ſhews of a pretended chaſtity.

CHAP. X.

A ſixth charge of Obſcenities *committed by the* Jeſuits *in their converſations with* Nuns, *in their* Convents.

THoſe, who in the Church of *Rome*, ſpeak moſt advantageouſly of the *Nunnes*, would have us believe, that they ought to be in their Monaſteries as the Tree of Life was in the terreſtriall Paradiſe, ſuch as then but to touch or gather the fruits thereof, there cannot be any thing more piacular. But I am to let the reader know, that I cannot put a period to this diſcourſe of the laſciviouſneſſes of the Jeſuits, till I have ſhewn him how theſe ſubtle Serpents glide e-

even upon those trees, and gather the fruits thereof, without the least feare that any cherubim, what flaming sword soever he may have in his hand, should oppose their entrance into those Monasticall Paradises. *Ignatius Loyola*, a man that studied Policy, much more then any thing of Religion, thought it not fit to limit his Monks to the government of any one Order of women, that so they might be at a greater liberty to have a certain superintendency over all.

Tis the generall complaints of all Prelates and the Regular Orders at this day, that these Cajollers, these Students of Sycophancy and insinuation, corrupt Religious women by maximes repugnant to the sincerity of Devotion. I have known some Libertines of that Society, who have dogmatically maintained, even in the parlours of women devoted by a solemn vow to chastity and undefiledneſſe of life, that God, in that commandment which he hath given us in the Decalogue, *Thou shalt not commit Adultery*, obliges men no further then to be discreet and circumspect in their Loves, so to avoid giving others any occasion of scandall, considering the great inclination to Love which is naturally grafted in all men. From which doctrine it must needs follow, that all lascivious actions between male and female, which, by caution and prudence are kept secret from the knowledge of men, are not imputable as sinnes in the sight of God, but onely those, which men tooke notice of. And whereas the Law was generally pronounced to all, and accordingly equally obliged all, it was to be conceived that Religious men and Religious women, that is such as had vowed the observation of chastity, might privately be allowed reciprocall Visits, provided their communications bred no noise in the world, it being granted that their conditions cannot be worse then those of other people.

The tenents are transcendently pernicious, and there-

therefore it may easily be guessed what the consequenses may prove. It is to me no matter of astonishment, if, when they have once laid this foundation, they should take so much pleasure in conferences of foure or five houres length in the day, at the grates of Nunneries. Tis out of all question, that all the discourses that passe there tend not to edification, and that the best part of them are lascivious.

Peter Cluniac, one of their Society, explicated to one of the Religious women of Saint *Auseni* in *Engolesme*, the Treatise of the Impediments which make Marriages invalid, not ommitting in his Lectures to be very plain and copious, when he came to speak of men that were impotent, and *maleficiati*. Father *John Adam*, one of the best Preachers among them, interpreted to one *Urseline*, a Nunne of the Convent of Saint *Macaire*, the Treatise of *Generation*, and spoke as freely, and with as much openesse of expression, concerning those parts which contribute to the procreation of children, as Monsieur *du Laurens* does in his Booke of *Anatomy*. *James Beausés* instructed a Nunne of our Ladies at *Pau*, in *Physiognomie*, and taught her the way to find out, by the observation of the face, what is most secret about the body. *Reignier* could find no other discourses in the two Nunneries of *Fontenay*, then those of the diseases of the matrices, and the retention of Womens termes, &c.

It is indeed hardly imaginable what a strange height of dissolution and libertinisme they have brought these Religious women to, and what a confidence they have raised them to, every one having his particular acquaintance, whom he treats by the name of *Friend*, *Minion*, *Angell*, *&c.* Putting their hands through the grates, and holding one the other thereby, are ordinary between them; nay, it hath happened to above halfe a dozen of these impudent Villaines and shameless women, that they

they mutually diſcovered to one another what nature adviſes to be kept moſt ſecret. The *Jeſuits* of *Pau* betrayed ſo much luſtineſſe among the Religious women of our Ladie's there, that many of them had gotten *carnall Timpanies* in their bellies, inſomuch, that they were forced to diſperſe thoſe that had been dabling into other places, whereof ſome came to *Bourdeaux*. The Biſhop of *Limoges* ſurpriſed ſeverall Love letters, written by ſome of their young Philoſophers to the Monaſteries of Religious women, and ſent them back to their Rector, with a prohibition that they ſhould not viſit thoſe Ladies. Of two Jeſuits, that by permiſſion went into the Convent of *Perigueux*, one was employed in exhorting one of the Nuns that lay at the point of death, and the other was gotten alone into a chamber with a very beautifull Nun, between him and whom there had paſt, of a long time before, very great familiarities.

We are entertained in hiſtories with the formidable hoſtilities that paſſed between the *Trojans* and the *Grecks* for a ſingle *Helene*; and Fables tell us of Sieges of ten years, with the invention of a Horſe that carried an Army within his bowels. But the Jeſuiticall war among themſelves, about Religious women, will be more true and more famous, if there riſe but a *Virgil* (as I hope there will) to put it into excellent verſe. It will be no eaſie work to expreſſe the infinite diſcontents whereby the Society is generally peſtered, the occaſions and motives of the civill warre they are engaged in, to procure the removall of one another out of the Colledges, and the beſotted inclinations which theſe perverſe Hypocrites have for their penitents, and the Nuns. Jealouſie does ſometimes ſpread its roots ſo deep in their minds, that they invent execrable crimes to diſpoſſeſſe their Rivals. I can teſtifie my ſelf that *Pinot* and *Labouvier* were ſo farre exaſperated againſt the Philoſopher of *Rochell*, that they had brought him to ut-

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ter disparagement, if that person had not vigorioussly vindicated himself, all the quarrell, they had against him, being, that the women were more taken with him, and consequently, that he drew the greatest part of their custome to his Shriving-Seat.

All those who in the yeare 1646. were in the Colledge of *Poictiers* are not ignorant of the differences between *John Adam* and *James Biroat*, two persons that may be numbred amongst the most considerable of the Order. They persecuted one another with so much violence, that by a strange secret of divine Providence, they discovered their own horrid abominations; it being proved against *James Biroat*, that, instead of ringing the bell according to the orders of Religious Houses, and asking of the Nunne that looks to the Gate for her whom he would speak with, he came in and knocked gently with a little stone against a plank, so to summon his Confident, who was in expectation of him, and then went and talked with her at a low part of the garden wall, over which it was easie for either of them to come to the other. Father *Debatz* can discover more of this story then any man in the world, if he would but give God the glory.

I shall not in this place make any mention of the persecutions that were raised against *Henry Duchesne* in severall places, nor yet of the secret plotts of Father *Maria*, nor of the jealousies of late Father *Ressex*, nor of the directions of Father *Andrew Bajole*; it is fit I should reserve some materials, to amplifie the explication I intend to make of their *Institution*. I take no delight to say the same thing twice; I promise the world a new kind of Historics, conditionally that I may be pardoned, if in some places of this I have expressed my selfe with too much freedome. It was impossible for me to discover such a strange parcell of uncleannesses, but I must do it with a certain clearnesse and ingenuity. Did I not out of modesty for-

forbear, I could have revealed things much more horrid, and confirm'd them by pregnant and undenyable circumstances; but I have had a certain tenderneſſe for the apprehenſions of thoſe who ſhall reade this worke.

CHAP. XI.

A Bill of Indictment brought in againſt the Jeſuits *for* Coyning.

THe love of mony proves the occaſion of no leſſe inconveniences in the Common-wealth then that which proceeds from Luſt. This latter is employ'd in deſigns and aſſaults upon women, the former makes men inſolent to that degree as to wound Kings in that part of their Prerogative which is moſt tender. He does the Jeſuits no wrong who ſays they are covetous; it is but too too true. Nay, it may be further affirm'd that they have not been wanting as to matter of invention to find money, and that if I had no other argument to prove it, but the impoſture they made uſe of, ſome years ſince in *Bourdeaux*, to bring in ſome, there is not, I conceive, any man of judgement that will not acknowledge this truth.

Having received from *Rome*, a Relique of S. *Francis Xaverius*, they called a conclave, wherein it was conſider'd how that *Bone* might be ſo diſpoſed as to bring in out of the purſes of the devouter ſort of people a very vaſt ſumme of money. The truth is, the Inhabitants of *Bourdeaux* were extreamly liberall upon this occaſion, and gave much more then might have ſerved to make a ſhrine, of an extraordinary bigneſſe, all to be of maſſy ſilver. But *Rouſſeau*, the Author of the Project, who was then Superiour, baſely eluded their devo-

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tion, and inſtead of employing what had been given to the uſes and ends, whereto the piety of thoſe devout perſons had deſign'd it, cauſed a ſhrine of wood to be made, which he cauſed to be covered with a thin plate of ſilver only on that ſide which was towards the people. The cheat argued ſo much unworthineſs, and accordingly begat ſo much diſtaſt, that the people broke forth into lowd complaints againſt that avaritious piece of impoſture, and made ſo much noiſe, that, to conceale in ſome meaſure, the horridneſſe of an affront ſo unexpectedly put upon a whole City, the Generall ſent him penance from *Rome*.

There are thouſands of examples of the ſame nature, to ſhew, that they are not ſo much *poore* in ſpirit, as *rich* in ſpirit. But of a hundred perſons who charge them with *avarice*, there will not haply be eight, that ſhall bring them to the bar for *Coyning*. I conceive my ſelf oblig'd, with all I have already diſcovered, not to ſuffer the publick to be injured any longer, through the ignorance of this ſecret, to the end that men may not without aſtoniſhment find, that thoſe who accompany *Coyners* condemned, to their deſerved execution, to prepare them with the Crucifix in their hands, in order to their reception into the other world, have left in their houſes ſome that are guilty of the ſame crime.

In the yeare one thouſand ſix hundred forty and one, there was, in the Colledge of *Engouleſme*, a Preacher, whoſe name was *Cluniac*, and a Regent of the ſecond claſſe, whoſe name was *Marſan*, who having obſerved that there were certain deep Cellars, made time out of mind, under the third and fourth Claſſes, very proper and convenient for their deſign, got up in the night time when their Brethren were in their firſt ſleep, and paſſing through a window of the Refectory, came down into the Court. From thence they made a ſhift to get into the firſt claſſe, and thence through another window that look'd into a Gar-

a Garden, got in at a pitifull old doore, into thoſe ſubterranean places, and there coined falſe money, without any noiſe, or fear of being ſurpris'd or diſcovered by men. Who of the Inhabitants of *Engouleſme* could have imagined, that when the *Franciſcans* and the *Capuchins* riſe up to Mattens at midnight, to addreſſe their Devotions to Almighty God, there ſhould be at the ſame time, in thoſe ſolitary Cellers, in the midſt of their town, two *Jeſuits*, employed about a buſineſſe which the publick is ſo far concerned in, that it hangs and quarters thoſe it finds guilty thereof. This crime is not ſo ſtrange among them; but they have carryed the buſineſſe ſo cloſely, that though they have had ſome hanged out of their Order for all manner of Offences, they have not yet had any Martyrs for coyning; but if publick Juſtice ſleep not too long ere it do them right, they may ſoon enough have occaſion to make ſome addition to their Martyrologies.

It is not likely but that in an accuſation of this importance, it will be queſtioned by ſome how ſo enormous a crime could be diſcovered. Thus; certain Regents having taken notice, that the two Jeſuits before-mentioned employed a certain great Lad that was a Scholer in the Colledge, to prepare, in his own lodging, certain materials, which they cauſed him to boile till ſuch time as they were conſumed to the one half, they immediately thence conceived a ſuſpicion, that they ſtudied Alchymy, and having ſince that ſeen in the hands of *Marſan* a little ingot of ſilver, and pieces made exactly round, but not ſtamped, they were confident they intended them no other impreſſion then what the King put upon thoſe of the ſame preparation. To this may be added that *James Bocherel*, one of the Coadjutors of the Society, had obſerved, that *Clumac* had ſpent a whole day at the Crown-Abby in taking the figures of ſeverall pieces of ſilver, in Sand, and ſince that time, when

when they were both seized, there were found about them many new pieces, like those that are but just brought from the mint.

I suppose the Reader is by this time satisfyed that I have not only insisted upon conjectures, such as may be thought sufficient to bring these criminalls to the rack, but that I have produced certaine and convictive proofs, such as might bring *Barons* and *Marqueſſes* to a great hazard of their necks, if they were brought to tryall for such a crime. The Scholer whose industry and simplicity they wrought upon to prepare the materialls, was a young man named *Ville-neufue*, borne in *Rochefocaud*, and was a student in the second classe in the yeare aforesaid 1641. He who was the principall instrument to bring the businesse to light, and put in an information against them to the Provinciall *Pitard*, was one *Michael Brunet*, then Regent of the fifth Classe in the Colledge of *Engoulesme*, and now a Counseller of the King, in the Presidial Court at *Rochell*, otherwise called *Monsieur de Ronsay*, who not able to endure there should be a crime of that nature among persons who make so great a profession of vertue, thought himselfe obliged in conscience to reveale it. He is a person of too much honour not to beare witnesse to the truth, it being supposed that he be juridically interrogated, and as in the sight of God. Monsieur *Guithen*, who was then Regent of the third classe, brought me among diverse others to see the charcole and the linnen cloathes which these Coyners had made provision of, and disposed under the second classe, having to that purpose taken up one of the plankes. Stephen *du Noyer* then Rector, and *Bertrand Valade*, digg'd up the instruments, such as, hammers, bellowes, and other utensills, which they had buried under ground, the more to conceale the crime, which yet God in his justice hath found out a means to bring to light, to the confusion of a Body, which imposes penances upon its members for speaking at night.

night after Letanies, and yet fosters in its bosome *Coyners*, and casters of counterfeit mony.

In a word, though all things seeme to speake and cry out against these ungracious villaines, and that the crimes, wherewith they are charged, be of the highest nature, yet are they not only suffered to live in *France*, but to raise up their heads above all others even in those great Cities, which they defile with their abhominable attempts. Whence we may well inferre, that there must needs be some other Tribunal, some other world, some kind of life after this, wherein the crimes committed here may receive their punishment, and the vertues that are now slighted, their recompence; otherwise it is to be conceived that it is the fate of vertue to be alwayes in chaines, and the Prerogative of Vice to be ever upon the Throne. May it please that God, who hath the hearts of Kings in his hands to illuminate the understanding of our great Monarch, that when he is arrived to Majority he may cleanse the Kingdom of the Lillyes of so many filthinesses and abhominations, if our incomparable Queen do not before ease her beloved Son of that trouble.

CHAP.

CHAP. XII.

Diſcovering the Ingratitude and exaſperation *of the* Jeſuits, *againſt thoſe that had highly obliged them.*

THat famous man, who, deſcribing the *ungrateful* and the *vindicative*, ſaid of the former, that the good turne made no greater impreſſion on their apprehenſions then the lighteſt feather does on the hardeſt ſubſtance, and that indignation was a maſſy weight of lead in the minds of the latter, hath in two words given a moſt pertinent character of the manners and diſpoſitions of the *Jeſuits*. Revenge is a ſerpent that hath diſperſed its venom through this Society to ſuch an uncurable degree, that when they have received any diſcourteſy, they would gladly eat the fleſh, ſuck the marrow and drink the blood of their Enemies, if it lay in their power. The exceſſe of their choler does ſomtimes force them into ſuch furious tranſportations, that they would go into Church-yards, were they not deterred by ſhame, to dig out of the ground the carkaſes of thoſe, who had any way diſobliged them in their life time, for ſo poore a ſatisfaction as that of exerciſing their cruelty on rotten and corrupted bodies. Do but conſider what mercy they have had on the aſhes of the *Surin's* and *Paſquier's* that had ſome time incens'd them, and whether they have not written bookes to blaſt their memories after their death, out of a reflection on the feare they were in of their writings while they lived. Read but the book called *Recherches des Recherches*, or the Inquiſition of Inquiſitions, written by *Garaſſus*, and you will find that it could proceed from no other dictation then that of Brutality, to write to a perſon departed this world, *that he was aſſured of his damnation.*

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The calumnies invented by him to defame that great man, are ſo many demonſtrations of the implacability of their fury; inſomuch, that they ſeeme to have an execration for all thoſe excellent things which made their adverſary ſo famous, and their malice is equally directed againſt his children and his Friends.

Should a man but ſee them crowching at the feet of Biſhops, nay, ſo far as to take off their night-caps, to kiſſe their hands, he might haply thence imagine, that, in point of reſpects, they ſo much exceed all other Eccleſiaſticks, as their knees are bent lower, and their reverences ſpeak more externall humility. But when he comes, on the other ſide, to conſider the oppoſitions they make to their Regulations, the ſecret perſecutions they perpetually raiſe againſt them, the paines they take, and the inſinuations and ſycophancy they make uſe of, to bring them into an odium in the ſpirits of Kings; he will eaſily find, that they have no other deſigne, then to bring them into the greateſt contempt imaginable. Was it not the *Jeſuits* that egged on the Regular Orders to unite in a plot, to violate the priviledges of the Clergie, and to dilate the power and heighten the authority of the Pope, to their prejudice. Was not F. *Sabbatheri* Procurator of the Aſſembly held at *La Mercy* in *Bourdeaux*, againſt the Arch-biſhop? When ſome Biſhop or other makes choice of them to preach in his Cathedrall, admits a Rector or ſome profeſſed man of the Society into his congregation, or haply unites ſome fat benefice to their houſe; that Biſhop ſhall be a perſon of ſome worth in their apprehenſions, and it is not impoſſible they may in ordinary diſcourſe let fall ſomething in commendation of him. But hath the ſame perſon, with ever ſo much right, preferred before them ſome able *Capuchin*, or ſome learned *Recollect*? There's an immediate degeneration of all his excellent parts into abſolute ignorance. Hath he deny'd his conſent for the uniting of ſome priory to the revenues of the Colledge?

Colledge; The ſame perſon, how conſiderable ſoever he may be in himſelf, is not in their eſteeme any thing proportionably to what he was before, and they make no more account of him in their domeſtick diſcourſes, and viſits, then if he were but an imaginary piece of prelacy, that ſignifies nothing in the Church. I ſhall not here make it my buſineſſe to name thoſe Prelates whoſe lives and manners they wreak their malice upon. Crimes, though falſly imputed, may very much prejudice thoſe whoſe lives are as it were, the Looking-Glaſſes of the ordinary rate of men. But ſhould I undertake ſuch a Catalogue, I ſhould bring into that number, above two Cardinalls, above five Archbiſhops, and above twenty Biſhops, whoſe reputation, though ſpotleſſe as the Sun, they have ſeriouſly endeavoured to eclipſe. I need ſay no more, then that the Clergy of *France* is obliged to demand an honourable reparation and acknowledgement for the indignities committed by theſe Enemies of the Hierarchy, againſt the moſt illuſtrious, the Lord primate of *Aquitaine*, the late Arch-biſhop of *Bourdeaux*; as alſo againſt *Lytelſi Maroni*, Biſhop of *Bazas*, who, having through his whole life behaved himſelfe as a learned and zealous Prelate, ſo far as to have ſpent ſome part thereof in the hardſhip and inconveniences of a painfull *Miſſion* among the paſtors of his Epiſcopall charge, to the edification of his whole Dioceſſe, is nevertheleſſe, by them, accuſed as a Deſertor of the true faith, and charged with being a cruell enemy to the Pope, and all upon no other ground, then that he had receiv'd order to get *Aurelius* printed, a book it ſeems that containes ſomething againſt them. The Biſhop of *Rochell*, heretofore of the ſame quality at *Xaintes*, they cannot affect, becauſe he is too much a Biſhop, and too good a Frenchman for their deſignes. Monſieur *de Bethune*, Arch-biſhop of *Bourdeaux*, is not ſo well ſerv'd by theſe crafty Sycophants, as he imagines himſelfe, nay, he is not unacquainted with thoſe that have wounded

wounded his reputation with their venemous discourses. I say nothing of the Bishop of *Poictiers*, whose life is a perpetuall Sermon, and whose learning is generally known; nor yet of the Bishop of St. *Papoul*, of whose great worth and abilities they have a great jealousy? They employ the utmost of their malice to revile and disparage those that any way injure them, and make all the interest, and lay all the plotts they can, to crush them underhand.

The case is the same with *Universities*. Let them be never so famous, or considerable, they shall not be free from their attempts. A man needs no more then to be a Doctor and to weare the hood, to raise against him the persecutions of those, who, to the prejudice of Learning and learned men impudently pretend to the Empire of all Literature. Who of that quality, of the Inhabitants of *Guienne*, nay, indeed of *France* hath not heard of the Affronts they did the magnificent Rector of *Poictiers*, during the Rectorship of *Gilbert Rousseau*? Did they not cause him to be hissed at by the petties of their Classes? O disgrace that speakes the excesse of insolence! The Muses will never forget that black-pach of Jesuiticall malice. Do but call to mind the complaints of *Sorbonne*, the scandalous pamphlets that have been written, the palpable cheats and foule play they make use of, to bring into a certaine disesteem, the excellent Books of Monsieur *Arnauld*, and you will soone find what badgers teeth they have, when they come to bite. Nay, when they are once exasperated, they have not the least respect or tenderness for Governours and Intendents of Provinces. I know, that, to be revenged of the Count *de Oignon*, Governour of *Rochell*, who had deny'd them something, which he could not justly grant them, they did him at Court very considerable disservices.

Ungratefull men ought not only to be stript of those things which they have received from the liberality of others; but should be reduced to a condition below Beasts,

Beasts, who have all, in some measure, a resentment for a good turne done them. Monsieur *de Ville Montei* hath been at the charge of building them a very sumptuous Church, furnished them with means to build magnificent Lodgings suitable therto, procured them an addition to their Revenue, of two thousand Francs *per an.* in Rochell, made great presents to the Colledge of *Poictiers*, maintained them against the university, alwayes countenanced them by his authority and Interest; and yet, (I speak it in the presence of God) he does not escape their bloody revilings and calumnies. When the Provinces, whereof he now hath the superintendency, petitioned the King that he might be restored to his former Employments, I have known some Jesuits, that expressed a more then ordinary dissatisfaction thereat, and countenanced the discourses of those that were adversaries to that great person, and that with so much indiscretion and impertinence, that I went to *Peter Regnier*, Rector of *Fontenay*, to give him notice thereof, threatning him with all, that if he would not stay the fluxe in the tongue, which two Fathers, above all the rest, were extreamly troubled with, I would give the General an account of the businesse. For certainly it was a thing not to be endured, that that Gentleman, should be spoken of every where with much honour, & that only those, whose subsistance was in a great part the effect of his good offices and liberality towards them, should be the most violent in speaking against his reestablishment.

'Tis generally known all over *France* what extraordinary obligations were put upon the Jesuits by the late Duke of *Espernon*, as having been one whose sollicitations contributed more to their reestablishment in *France*, after they had been deservedly banished thence for their crimes by the most honourable parlement of *Paris*, then any other man's whatsoever. And yet all the Province of *Guienne*, whereof that Heros

Heros of our age was Governour, hath, with much indignation, obſerved, that thoſe ungratefull wretches, thought it no prudence, with the other Monkes, not to engage themſelves in the great difference that afterwards happened between him and the Arch-biſhop, but would needs declare themſelves for the latter, embarking the Society in his intereſts, preached up the *Interdiction*, were witneſſes in the Suite, and (which is a thing execrable and worthy death) were the Authors of that miſchievous Libell which treats his highneſſe the Duke of *Eſpernon* as a Tyrant and perſecutor of the Church, with ſuch ſtrange ſallies of infamy, that his Eminence the Cardinall *dela Valette*, thinking the inſolence of the piece inſupportable, made diligent enquiry after the Authour, but could never diſcover him. But God who hath appointed certaine times, wherein crimes ſhould be reveal'd, hath ſo order'd things as that this ſhall not any longer be hid. I conceive my ſelf obliged to make a publick diſcovery therof, and it may be Monſieur *de Candale* will not be diſpleaſed, to know, who have been the implacable enemies of his great Father. The Author of the Book is *Leonard Alemay*, a Jeſuit, an eloquent man, who this laſt yeare taught eloquence with me in *Bourdeaux*. The Superiours had laid their commands upon him to write it, and accordingly *Peter Guales* his Rector, and the Superiour of the profeſſed houſe, were the men that furniſh'd him with arguments and memorialls, that ſo the illuſtrious houſe of *La Valette* may be ſatisfied, that it was not ſome private Jeſuits that put that affront upon the late Duke of *Eſpernon*, but the ſuperiours, who, in law, do alwayes repreſent their whole Society. To juſtify what I now affirme, there are many witneſſes, and among others, *Laurence Fontenay*, and *Peter Chabanal* Jeſuits, who could never digeſt that preſumption. Beſides, not to mention that the ſaid Duke having beſtowed on them the Abbey of *La Tenaille* in *Xaintonge*, they have had another difference with him ſince, for that he had

had built his faire house of *Plassac* upon some part of the lands belonging to the said Abbey, and forced him to pay therefore, seventeen thousand Livers. Thus is it remarkeable, that God hath sooner or later a punishment to be inflicted on those, who further and countenance the Order of the *Jesuits*, a generation of Vipers so destructive to the universe.

CHAP. XIII.

Reflections upon the twelve precedent Discourses.

REFLECTION I.

IF I had taken a generall survey of all the Colledges, all the Houses, all the places designed for the entertainment of their Novices, and all the Residences which the *Jesuits* are possessed of, all over the universe, and made enquiries into the crimes I charge them with, and convict them of, in the precedent discourses, the mischiefe were not inconsiderable, nor the confusion light to a Body, which, out of a pure regard of its outward profession of Sanctimony, if it could not avoid all disorders, should not certainly have degenerated so far as to wallow in so great a number of crimes, and those so horrid. But that which I would have the Reader particularly observe, is, that it was not my designe to give an account of all the Provinces in the world, no, that were too great a labour; my Inquisition reaches not all those of France, for I have not been in them all, but is confined only to the Province of *Guienne*, which is the least of all, nor do I search all the Colledges thereof, but limit my selfe to foure or five of

of thoſe wherein I have lived. This conſidered, no doubt but the inference will be; That the corruption of Manners muſt needs be grown to a great height in that Society, when that, upon the examination of foure or five of their Reſidences, I find in them, ſome guilty of *Forgeries*, others of *Murthers*, others of *Sodomies*, others of *Coyning*, others of *Sacriledge*, &c. And theſe not guilty of the ſaid crimes once or twice commited, but twenty, fifty, a hundred times. Let the world then judge of the whole peece by this patterne, and meaſuring the other provinces proportionably to this, conclude how prevalent the ſpirit of miſchiefe and Villany muſt needs be in that Society, and conſequently, that it is not without juſt ground that the world thinkes it too too burthenſome to be any longer endured.

REFLECTION II.

'Tis a monaſticall Maxime, that the offences, which, being committed by a ſecular or worldly perſon, were veniall, become grand ſacriledges, and mortall ſinnes in a high Nature, when they are committed by a Monk or Frier. That a man may affirme an Order to be guilty of a degeneration, there is no neceſſity he ſhould convict the *Cenobites* of being, *Murtherers*, *Sodomites*, *Traytors* to their King; no he need ſay no more then that they decline from the profeſſion of that regular ſeverity which made their predeceſſors be looked on as Saints, and that they are come to that degree of diſſolution, as not to obſerve in a manner any of their rules. Be it therefore taken into conſideration, that I do not here proſecute the *Jeſuits* for triviall offences, ſuch as they might caſually commit in the obſervation of their Inſtitution. Of which nature are, grumbling and diſſatisfaction in point of obedience, their ſhunning the inconveniences of that *Poverty*, which they ſolemnly vow to embrace, that they live more ſumptuouſly, and feed

feed more delicately then the moſt luxurious Cittizens, that they are perpetually quarrelling among themſelves, and impoſe crimes one upon another, that their bell does indeed ring at four in the morning, to make the world believe, that they are at prayers upon their knees, when in the mean time they are ſtretching themſelves in their beds, none riſing unleſs it were two or three of the moſt zealous in every colledge, &c. But it is to be obſerved that I charge them with crimes no leſs then thoſe of *Antidates*, *Murther* of infants, *Treaſon*, the violation of *Religious* women, *Coyning*; ſuch as are ſufficient to prove, not only an irregularity, and deformation or degeneration of the order, but ſuch an abſolute corruption, as is not found in the greateſt Republicks, but only among thoſe *Cains* and *Caſt-aways* that are equally abominable in the ſight of God and men. Imagine then from this reflection, what an order this is, which yet fills the world with ſhameleſs brags, that they outvy the *Recollects* in point of auſterity, by practiſing the exerciſes of *Ignatius*.

REFLECTION III.

For a more particular underſtanding of the accuſations I produce to the publick, I deſire the Reader to make yet this further reflection, that I have not made an inquiſition into all the horrid crimes committed by the *Jeſuits* for theſe ſeventy or eighty years paſt, ſince which time the *Locuſts* have been ſcattered up and down the Province of *Guienne*. But I have confined my ſelf to a ſearch only of ten or twelve years, for the moſt part of their crimes, and to fifteen or ſixteen at the moſt, for ſome, as for inſtance, that of the *Antidate*. If then they are come to that height of wickedneſs in ſo few years, what can be expected from that Society for the future, when they are already come to theſe extremities. And if a man conſider thoſe who within theſe eight or nine yeares,

upon very juſt grounds, have quitted it, he will find, that they are the greateſt wits and the moſt eminent of the Order.

REFLECTION IV.

When ſome ordinary ſervant Maide yields to the violence and importunity of temptation, and betraies her honour, the ſcandall is not great in a Citty, two or three of her neareſt relations are a litle troubled at it, and four or five of her neighbours make a ſtirre, that any ſuch thing ſhould happen. But when it falls out that ſome gentlewoman of quality parts with that which is accounted moſt precious among women, it raiſes diſcourſe through a whole Countrey, and the world is in a manner ſcandaliſed at it. The Reflection that naturally ariſes hence, is, that the perſons whom I produce by name and ſurname, as Authors of the crimes before mentioned, are the moſt eminent of the Order, ſuch as *Provincials*, *Rectors*, *Procurators* of *Provinces*, *Preachers*, *Divines*, great *Humaniſts*, as for inſtance, *Maleſcot*, *Rouſſeau*, *Pitard*, *Sabbatheri*, *John Adam*, *Petiot*, *Olive*, *Biroat*, *Duſreſne*, *Manian*, and ſuch others in abundance, as whoſe names and excellent parts are known to all the world. When ſome of the leſſer ſtars tread amiſſe and appear not in their ordinary places, it is not perceiv'd by any, unleſſe it be by ſome curious Mathematician; but when the Sun ſuffers an Eclipſe, the people of the foure parts of the univerſe turn their eyes towards his globe. I do not here entertain the world with the crimes of thoſe among them whom they contemptibly call formall Coadjutors, (or if I have produced any, they are very few in compariſon of the others) but I bring upon the ſtage the Ring-leaders of the Society, guilty of the moſt enormous offences. If the denomination of a *compoſitum* ought to be taken from the better and the nobler part, let all the world judge, whether that Society, inſtead of being called the

the Society of JESUS, ſhould not be more juſtly called the Society of MALEFACTORS.

REFLECTION V. *and laſt.*

When a man hath read and diligently examin'd what is contain'd in this little book, I am confident there will be no neceſſity of my putting him in mind, that the Jeſuits themſelves forc'd me to this diſcovery, and that it very much concern'd in point of honour, to endeavour my diſparagement as much as might be, as well by indictment, as by books, in caſe they rationally preſum'd, that I ſhould not alwayes be ſilent, and that if I conceal'd their crimes for ſome time after my coming from among them, ſo to avoid all medling with them, and to ſhun the firſt ſallies of their exaſperation, yet at laſt I ſhould, upon the perſwaſion of the Reverend Miniſters of our Church, diſcover them. But God knowes how far they have been miſtaken in their conjecture, and how that they have put the ſword into my hand to defend my ſelf, and wherewith I have wounded them in their heart, and in the apple of their eye, that is, in their reputation. I conclude, making a ſolemne proteſtation of two things; the firſt, that I have not ſaid any thing but the naked truth. The ſecond, that, had they not betray'd ſuch an implacable violence againſt me, I ſhould have reſolved to be ſilent, though it had been out of no other conſideration, then that of avoiding that ſhame among my Brethren, which I muſt needs conceive at my having lived ſo long in an Order guilty of ſuch horrid crimes.

THE END.

Pſal. XVII.

PReſerve me, Lord, from hurtfull things,
  As th' apple of thine eye:
And under covert of thy wings
  Defend me ſecretly.

From wicked men that tyrannize
  Let thy hand help me out;
And from my deadly enemies,
  That compaſſe me about.

In their own fat they are inclos'd,
  And bear themſelves ſo high,
That with their mouth they are diſpos'd
  To ſpeak preſumptuouſly.
They have encompaſſed us round
  In our own footſteps now:
And down unto the very ground
  They bend their lowring brow.

Like th'eager Lyon that doth long
  To take his prey in chace:
And as it were a Lyon young,
  That lurks in ſecret place.
Ariſe and diſappoint him then,
  And caſt him down, O Lord
Defend my Soul from wicked men,
Which are thy cutting ſword.

From worldly men thy help I crave,
  From men which are thy hand:
Which in this life their portion have
  And do not ſee beyond.

THE CALUMNIES OF *JAMES BEAUFES* REFUTED.

By the same Author.

PSALME LIV.

To the Reverend
THE PASTORS
AND
ANCIENTS

Of the FRENCH Reformed Churches, gathered together in the united PROVINCES of the *Low-Countries*.

REVEREND SIRS,

IT *is certainly an obligation of divine Providence, and a favour which all my services cannot come into the least degree of deserving, that it hath been pleased to permit the Persecutors of our Churches, and the enemies of the Faith we professe, to set upon, both by indictment, and by printed books, the* Declaration *I had made with all the syncerity of my heart. The seed which is sown must endure the nipping frosts and the injuries of the aire before the grain can come to maturity. Roses are not gathered without some danger of the prickles they are invironed with. Lillies do many times grow among herbs of evil scent. It shall ever be honourable to me, to suffer upon the account of vertue, even flames. The Lord of glory was nailed to the*

croſſe between two thieves. The ſervant is not greater then his Maſter, nor the Ambaſſadour more conſiderable then he that ſent him; as it was neceſſary that Jeſus Chriſt *ſhould ſuffer, and ſo enter into his Kingdome, ſo is it but juſt, that through many tribulations I alſo ſhould enter into the Kingdome of Heaven. Theſe words of the great Apoſtle I hear perpetually ringing in my ears,* if we ſuffer with him we ſhall alſo reign with him; *and when all is rightly ſummed up together, it will be found, that the ſufferings of the preſent time amount to nothing in compariſon of the glory that is to be revealed in us.*

I had before ſome reſentments of the powerfulneſſe of celeſtiall Grace in my happy converſion; but now, I am to acknowledge the finger of God, and the operation of his divine ſpirit in my perſecutions. That wkish makes my ſoul as it were overflow with ſerenity and ſatisfaction, and fixes it in a firme and immoveable confidence, is, that the eternall God, who hath begun his work in me, will alſo bring it to perfection, to his greater glory, and that you, Reverend Sirs, *who are the ſalt of the earth, and the light of the world, will afford me ſo much the greater demonſtrations of your affection and tenderneſſe, the more you find me hated by the enemies of* Jeſus Chriſt *and his Truth.*

It is the main deſign of the Jeſuits *to make the world*

world believe that the disgraces they brand me with are marks of ignominy; but if you will but be pleased to consider their intentions, examine the informations they have put in against me and the causes thereof, and require thereupon the judgement of our Pastors and Brethren of Rochel, *who have been eye-and ear-witnesses of all the proceedings that have passed, you will think my disparagement glorious, and the pretences of my adversaries malicious and criminal. One of the most religious, and eloquent Ministers of the holy Gospel there hath already written in my vindication, with no lesse truth then earnestnesse; and his answer hath been highly approved, by the defeat of my Enemies. I should have pardoned* Beaufe's *the contumelies he had belched forth against my reputation, by an obstinate resolution I had taken to be silent: but those, who look on the glory of God as what is most considerable in my conversion, do conceive me obliged to speak.*

I therefore vindicate my self against a pretended Religious man, who seems to have made it his main businesse to do violence to the fundamental maximes of the Doctrine of Jesus Christ, *and tramples on the lawes of charity, whereof the Scriptures are full. The Canons of the Church of Rome declare a Clerk irregular, for having contributed any thing to the execution of a malefactor. And yet* Beaufes, *giving himself out to*

be a Prieſt and Clerk of the Society of Jeſus, *makes himſelf a Judge of life and death upon me in his book, pronounces and ſignes the ſentence of death againſt me, and racks his wit to find out new torments, to make my departure hence the more cruel and inſupportable.*

His accuſation is, that I have celebrated their Maſſe, after I had engaged my ſelf in the deſign of my Converſion, and did not forbear preaching in their pulpits, even while I was in treaty with the Reverend the Miniſters of the reformation, to find out ſome ſafe courſe to make a publick profeſſion of the Faith, which I had already embraced in my heart. This enrages and exaſperates the man ſo farre, that he turns a prodigall, and ſpends on me, without the leaſt regret, all the injurious figures, and all the ſcandalous termes which his imagination can furniſh him with. In every page he finds out ſome new clawes to faſten on me withall, I am, in his judgement, a Judas among the Apoſtles, and a Devil in the houſe of God. *The words* execrable, deteſtable, abominable, *are too gentle to make any deep wounds; nay, he employes the malice of his wit, and makes all his Rhetorick ſweat again, to find out ſuch as are more ſtinging and more venemous. Not thinking it enough to thruſt in one or two into every period, he muſters up thirteen or fourteen altogether, as when he ſayes, page 25. This man was* vaine, proud,

proud, envious, refractory, hypocriticall, sacrilegious, perfidious, desperate, a prevaricator, an impostor, carnal, treacherous, worldly-minded, &c. *In a word, he does as much as lies in his power to make me the object of an universall persecution, and it shall not be his fault, if the particular animosity of the* Jesuits, *passe not through all the Christian world for the publick cause.*

I am not to learn, that the Law of Grace, *under which we now live, does not require an eye for an eye, nor a hand for a hand, as that did, which God had given from amongst the thunder and lightning. Nor am I ignorant on the other side, that the Christian Lenity whereof you make so great profession, and that mildnesse and modesty which distinguishes you to be true Pastors different from those wolves and hirelings, may haply oblige you to disapprove these refutations, as such as betray too much gall and Satyre. But I shall entreat your Reverences to give me leave, without prejudice to the Law of* Jesus, *to do, in my own defence, that which nature teaches the very creatures, God forbids not, and reason allowes in the prudent. I do not desire the death of* Beaufes, *as the reward of the crimes he hath committed, though he wishes nothing so much as mine, and that for no other reason then that I have done a good work; no, I heartily forgive him, and blesse the wounds whereby he endeavours*

vours to assassinate me. But since necessity hath forced me to take up arms for my owne just defence, it cannot be expected I should answer so exactly, as that I should return flowers and complements, for calumnies and invectives. If therefore, when I oppose my buckler to the stones he casts at me, their recoyling hurts them in the tendereſt places, the mischief caused thereby is to be attributed to his insolent and inconsiderable attempt, since that God neither forbids nor hinders the effects proceeding from a rationall resistance.

I should have answered him in terms sufficiently civil and obliging, had my calumniator any way deserv'd an honourable treatment: but civility exasperates him, and mildneſſe irritates him; he is much of a nature with the cantharides, converts into poyson the juice of the faireſt flowers, and experience hath convinced all the faithfull at Rochel, that he grows so much the more insolent against the truth, by how much the Pastors endure his extravagances with the greater modesty.

I therefore humbly beseech your Reverences not to take it amiſſe, if, being to refute a furious and inconsiderate man, I do not confine my self to a scrupulous reservedneſſe; an over-ceremonious observance and respect would prejudice the purity of my cause, and might raise difficulties among the simple. I ought not, nor indeed can,

with-

without great danger, flatter an enraged maſtiffe, whoſe teeth, where-ever they faſten are venemous. If I diſcover many paſſages of his life, as occaſion ſerves, whereat he may be troubled, I aſſure you that the worſt I ſhall do, will be ſimply not to flatter him. I could never approve that irrationall cuſtome of the Perſians *to whip their Soveraigne's robe, when he had offended, without touching his perſon; no, it is but juſt every one ſhould beare with the penalty inflicted on him for his crimes, and detractors ought to endure the truth when it is told them.*

Were I *cited to a higher tribunall then yours, it would certainly be lawfull for me, to do what the holy Spirit allows by the mouth of David,* Be angry, but ſin not, *and to follow the advice of the Wiſe man,* Anſwer a fool according to his folly. *But if notwithſtanding all* I *have ſaid, my diſcourſe ſeem too ſharp to you, be pleaſed to remember, that* I *have lived too long among the Jeſuits, and too ſhort a time among you, to be diſmantled of thoſe paſſions, which are garriſon'd and fortifie themſelves in perſons of that Society.*

I *therefore moſt humbly make it my ſuit to you, that you would, without prejudice, read my Apology, and that with a ſpirit of love towards a perſon who dedicates it to your Reverences with the greateſt ſubmiſſion imaginable. And you will find that* I *ſigne an eternall bill of divorce from them, and that, ſince* I *have diſcover'd ſuch truths*

to

to the world, I am oblig'd out of a consideration of my own safety, ever to look on them as the implacable seekers of my life. This demonstration of the sincerity of my conversion, and the obligation there is of my perseverance, shal be a certain earnest-piece of my reall and hearty embracing of our Religion, as also of the respects I owe you, as being

REVEREND SIRS,

Your most humble and
most obedient Servant

Peter Jarrigius.

AN

AN ANSWER TO THE CALUMNIES OF *JAMES BEAUFES* A JESUIT.

CHAP. I.

Shewing the reason of my writing after the excellent Refutation, publish'd on my behalf by Monsieur Vincent.

IT was ever accounted justifiable, that an innocent person should vindicate his reputation againft calumnies. But if it happen that he sayes not a word in order to his own justification, and that God out of his infinite mercy raise up some *Daniel*, that undertakes to plead his cause, confound his adversaries, and discover the inconsistency of their testimonies by the manifest contradictions they fall into, it raises in the people an admiration at the judgements of God, who never forsakes those that suffer persecution upon the account of vertue, and takes a certaine pleasure to see injustice and detraction overthrown at the feet of Innocence. A broad and troublesome sea of three hundred Leagues, which lyes between me and the Inhabitants of *Rochell*, suffers

suffers me not to heare the coyle and hurly-burlies which the *Jesuits* raise at so great a distance against me; and if they write any defamatory pamphlet, to humour their exasperation, and in some measure to alleviate their fury, it is so long ere it comes on our shores, by reason of the uncertainty of navigation, and the hazards of the Sea, that three or foure months slip away before I can get it into my hands. I was acquainted with God's raising up of Monsieur *Vincent* in my defence, before I heard that *Beaufes* had put in any charge against me; the preservative came to me before the poison, and I have seen my adversary layd at my feet, defeated by him whose very name signifies a *Conquerour*, before ever I took up any armes my selfe.

It is indeed but too easy a matter to insult over a man, that hath been surprized in severall falsifications, and delivered up as a Detractor to the abuses of the people. I know it will prove no great matter of reputation to me, to pursue a wounded Serpent, that hath in a manner spent all its venome, and hardly hath strength enough to hisse. Monsieur *Vincent* hath given *James Beaufes* such an absolut rout, that there is no honour in thinking of any further engagement with him. The most considerable accusation which that devout adversary had against me, amounted to no more then a certaine foamineſſe which that great man had dissolv'd and burst asunder, or may be compared to a mist in the morning, which the Sun of truth hath dispelled by the lively heat of his more powerfull raies. All those that have seen the refutation, have admired the prudence of the Author, the sharpeneſſe of his Logicall abilities, the solidity of his replyes, the modesty of his discourses; & the same persons having weighed the accusations & outrages of my enemy, have not been a little astonished, to see, that a *Jesuit*, whose employment it is to preach the word of God, should fall into such palpable contradictions, make so many discoveries of his imprudence, and betray so much passion and extravagance.

And

And yet, notwithstanding this former Answer, whereby I am more then sufficiently justified, I conceive it an obligation lying upon me to vindicate my selfe, by an Apologie, after my fashion, against this injurious *Goliah*, who making his advantages of whatever may tend to my disparagement, would no doubt take occasion, from my silence, to say, that I am such another as himselfe, ignorant, and not able to make him any answer. Besides, it is further to be considered, that Monsieur *Vincent*, in severall places of his Refutation, refers to me the clearing up of many things, which it was impossible he should have the knowledge of, and which I think it my duty to declare, to the glory of God, and the confusion of a sect so prejudiciall to the universe. That shall then be the designe of this *second* treatise, which I shall for the greater ease of my Reader divide into Chapters. And in regard it is but necessary it should be known against whom I take these paines to vindicate my selfe, I shall entertaine thee in the two ensuing Chapters with a true character of my Adversary, that thou maist by the claw imagine what a Lyon I have to deale with. If he make it his complaint, that *Hercules* himselfe may thinke it some disadvantage to engage against two, it argues he does not much consider, that above twenty thousand *Jesuits* have declared open hostility against me, threatning me with fire and sword, and that it is much more easie for him to make his party good against two, then for me alone to enter the lists against twenty thousand. All the confidence I have, is, that my honest Countrymen the *French*, who shall read this peece, will very much blame the *Jesuits*, for having been so furious and implacable in their proceedings against me, when I had done them no other injury; then that which they fondly imagine they have received by my leaving of them, and will consequently say so much on my behalfe, that I am not to be found fault with, if my answer be somewhat sharpe, and speak the truth

truth without any disguise. I doubt not, but God, the grand protector of the Innocent, will confound the designes of my Persecutors, and will inspire my words with a certaine force and perswasion, to their confusion, and his own greater glory.

CHAP. II.

A character of James Beaufés, *as to his abilities in point of* Learning.

IF any one be desirous to know what kind of person Rousseau the Provinciall of the Jesuits hath made choice of, to barke and make all this noise against me, so to evaporate the violence of their indignation through the fiery furnace of his throat, 'tis one, whose name is *James Beaufés*, a man, as to his personage, bulky, fat, and crook-shouldered, one that, for some months past, hath, of a pulpit, which should be the seat of truth, made a stage whereon to represent his own passions, and to find ridiculous entertainment for the people. I shall not in this place hit him in the teeth with the impurities of his extraction, though we have the security of the Scriptures for it, that God does many times punish in the children the iniquities of their Fathers. Nor shall I make it any reproach to him, that his Brother was hanged for a murther committed by him on the person of Monsieur *Saige*, in the City of *Tulle*. No, I shall only treat him as a *Jesuit*, and, in the present chapter, examine him as to his abilities, and, in the next, make inspection into some part of his life and Manners.

Of all those parts of knowledge which any way recommend a man and gaine him the esteem of an understanding and knowing person, he hath so little, that it is not with-

without reaſon, that he is no otherwiſe looked on among the learned, then as one eminent for his confident ignorance, though his perpetuall gagling raiſes in thoſe, that know him not, an imagination that he is guilty of ſome literature. He is ſo little verſed in *Latine* and *Humane* Learning, that, having taught little children for many yeares together, he could never get out of the claſſes of *Grammar*, and, being almoſt choak'd with the duſt of the Colledges of *Agen* and *Perigueux*, he was pack'd away, to finiſh his courſe at the noble Colledge of S. *Macaire* upon the *Garonne*, there to teach one of the loweſt Claſſes, with the aſſiſtance of another, whoſe name is *Salabert*.

This pretended Refuter of the Miniſters is ſo excellently well skilled in the *Greek* Tongue, that I defy him, not to interpret, but to read a page of any Greek Author, without ſtumbling thirty times; and for this challenge which I make to him, it is no hard matter for him to refute it, for there's no more to be done, but that he referre himſelf to two knowing men. But I am confident he dares not put it to the hazard, what bragges ſo ever he may make of ſufficiency. The *Hebrew* is a ſtrange and barbarous language to him, for, not to injure or bely the man, he was never yet acquainted with either the points or Letters, and it is much to be queſtioned whether he can turne the Bible the right way. Having the laſt yeare, received from one of our Miniſters, a Letter in *Hebrew*, he runs harebrained from *Ruffec* to *Engouleſme*, a whole night's journey, to get it interpreted and anſwered by Monſieur *Thomas de Maiſonnette*, a knowing perſon, and well ſkilled in that Tongue. That excellent perſon cannot deny what I ſay to be true. *Hiſtory* and *Chronology* are thoſe unknown parts of Learning which were never diſcoverable to him, and if he ſayes any thing of them, he does it upon the credit of another, and the ſecurity of citations which he meets with in certaine collections of Controverſies.

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Since he is so unfortunate as to all these it would be thought, that those shreds of Logick he hath made a shift to get together might find him some employment as to that Science, but the course he was put upon at *Bourdeaux*, purely indeed for want of another, discovered the weakness of his dialecticall faculties. That employment, bestowed on him, not out of any consideration of his desert, but upon the recommendation of Monsieur *Frat*, who had an affection for him, proved so unfortunate to him, that his Schollers, to shew what account they made of such a master, brought an *Asse* into the Schoole, got it up into his seat, and there fastened him in such manner, that the two fore feet hung over it, as it were to represent Doctor *Beaufes*, and indeed there wanted only speech to say *Nego*, with as much judgement as our Logick-Lecturer could. That honourable Substitute putting him to a little losse, when he was come in to read his Lecture, the Scholers hissed him out of the Classe, and thereupon, breaking of that unfortunate course, that stayed till the next year to begin it againe under a more able Master. That Minister, who writing to a friend of his, told him that this Antagonist was guilty of a little *Logick*, had not certainly heard of this glorious accident, which yet was generally known all over *Bourdeaux*, notwithstanding the great zeale and earnestnesse of *Pabot*, then Prefect, to smother the businesse. For had he known any thing of it, he would have given another account of him, and might have said more truely, that, as to *Logick*, he was Master of no more then was requisite he should have that deserved to have his place supplyed by an *Asse*.

His perfections in *Divinity* I refer to the test of their judgements who heare his Sermons. Only I shall presume so far as to say, that it is levelled to the capacities of those that are the most remote from Cities and civill

vill converſation. For having given, through his notorious rake-hellizing, very great ſcandall in the Colledge of *Bourdeaux*, where I then was, the Provinciall was forced to pack him away thence to *Pau* in *Beard*, there to proſecute his ſtudies, after he had cauſed him publickly in the Refectory, to receive *diſcipline*, during the whole time, that a *Miſerere* was read. The employments he is put upon, are proportionable to the account they make of him. All his buſineſſe in *Ruffec*, for foure yeares together, was only to run up and downe the Villages thereabouts; and were it not that he makes it ſo much his buſineſſe to gaine a litle reputation by endeavouring the refutation of the Miniſters; he would be thought abſolutely unworthy to ſpeak in publick. Thoſe of their Society, who know him as well as I do, wonder not to ſee him kept ſo low, inſomuch that it was never aſked by any one, whence it came that he was appointed to preach in the Advents and Lents at *Saune-terre* a paltry towne in *Bazadois*, at *Vieille Vigne*, a village of *Brittany*, at *Ruffec* two years together, while other preachers, that were his Juniors by nine or ten years preached in the greateſt and moſt conſiderable Citties. Both Secular Prieſts and Regulars are aſtoniſhed to find him admitted into the pulpit at all, conſidering the imprudences and impertinences he falls into in his Sermons. Some *Jeſuits* were of opinion, that he had ſome gift in the buſineſſe of *Controverſies*, not that they thought him ſufficiently ſkilled as to the underſtanding of the Scriptures, or furniſhed as to matter of ratiocination, but only becauſe he hath a bitter, ſatyricall faculty, ſuch as eaſily makes the audience laugh, by an humour he hath of making ſport with our maximes. 'Tis the generall acknowledgement, that he maintaines his cauſe rather like ſome jugler, then a Preacher and a Divine. I have had the diverſion to ſee this modeſt and regulated Orator with his *Jeſuiticall* cap, one while hanging over one eare,

eare, another, pulled down over his nose, stamping with his feet, shutting his fists, gnashing and grinning with his teeth, with his surplice rolled up like a dish-clout under his arme. *If the teares of the Audience speake the praises of the preacher*, as St. *Hierome* saies, this man can pretend to very little, for thousands have seen him laugh very gravely himselfe, after he had, with cackling pronunciation of his words, shot out some foolish expression purposely to excite others to laughter. The town of *Fontenay* shall confirme what I say, where our Lecturer preaching the last yeare, he would needs, in the midst of his Sermon, ridiculously fall a singing, as it were to personate some poore old woman, that were singing of a psalme; porters and tradesmen laughed at the humour of that harmonious crow, while some persons of quality said at the same time to his *Rector*, whom I was in company with, *These sallyes of simplicity and impertinence, Sir, are not to be endured.* In the same Sermon he made very diligent enquiry, and that in very unhandsome termes, by what markes it might be known that women stood in need of men, and foolishly demanded of the Audience, whether it were by the eyes, by the hands, by the Legges, or by the end of the nose. Pardon me if I forbeare the rest, my writing blushes at his impudence, but let it be observed by the way, how much his capacity, in order to preaching amounts to, and what degree of prudence he is of to speake in publick.

CHAP. III.

A character of James Beaufés *in relation to his* life *and* manners.

God hath not bestowed the gift of preaching equally upon all, but it is his wil that al should so lead their lives,

lives, as that they might give others good example. Did the Jeſuits of *Gnienne* think it their duty to give God the glory, as to what concerns the manners of *James Beaufes*, two hundred of that Body would give it under their hands, that he is one of the moſt irregular of the Order. I ſhall therefore ſimply ſay without paſſion, and out of no other reflection then that of glorifying truth, that three ſeverall times Informations were put in againſt him, for his ejection out of the Society. The firſt, while he was yet a Novice, was, for that he had made ſeverall diſcoveries of a moſt debauched inclination, nay, in ſome intervalls had been guilty of ſuch fallies of extravagance, as ſufficiently betrayed the unſettledneſſe of his brain. Such was that, for inſtance, when he followed one of his Brethren into the Garden-walks with a knife in his hand, to kill him, or at leaſt to do him ſome miſchief, becauſe he had diſcovered ſome faults of his to the Maſter of the Novices, as they are by the rule of that Society, required to do.

The ſecond charge put in againſt him, was, when that being in his courſe of the Metaphyſicks at *Bourdeaux*, he fell into far greater diſſolutions and more incredible follies. He remembers, but certainly not without ſhame, his extravagant carriage towards *James l' Eſpraulart*, his Rector, which brought him within two inches of the threſhold, in order to his caſting out of the houſe. This unhappy young man coming one night from *Bardenac*, a houſe of Recreation which they have within a League of *Bourdeaux*, where he had been merry with his companions for the ſpace of a whole Summers day, would needs in a jeaſting way take a ſword from one of the Servants, which he hid under his city-garment, as the young Students then wore them, and being return'd about nine of the clock, the time appointed for the *Jeſuits* to go to bed, he comes into his Rectors chamber, who thought of nothing leſſe then that piece of phrenſie; *The time is*

now

now come, said he, drawing the sword, *that you must with your blood expiate the afflictions and affronts I have received by the many penances you have imposed upon me*: and immediately, through a more prudent act of extravagance, putting it gently into the sheath again, *What*, said he, *reverend Father, are you afraid? this sword I found in my way*. This judicious exploit done by him after a many mad pranks of the same nature, gave occasion to the Provinciall and the Consultors to conclude, that the onely course to be taken, was, to rid the Province of a mischievous and a frantick person. But his tears and the intercession of the Rector, who excus'd him upon the debauches of the day, held their hands for that time.

You reproach, will he say, a man that is now grey-hair'd, with the faults he had committed in his youth. I wish with all my heart, that his modesty had obliged me to conceale, not onely those of his youth, but much more those of his virile age, which being of greater consequence will prove sharper thorns in his breast. It troubles me not a little that I am forced to defile my paper, and accuse a man, whom I have some time lived with, of the most shamefull crime that is in nature. It is generally known all over the Province, that in the time of the Provinciall *Malescot*, the Generall of the Order *Mutius Vitelleschi* had written, that they should not forbear any longer with him, but cast him out, since he was incorrigible, the principall crime he was charged with being, that he had lasciviously medled with some little scholers, of exquisite beauty; nay, that he had one night got out of his own bed, to go to lie with a certain young Philosopher, a condisciple of mine, named *Martiall Lamy*, one of the Religious men of the Society of *Jesus*. This insatiable inclination of his towards little children, and the proofs which the Superiours had of that irregular affection, raised in them a violent suspicion of his unchastity, which grew up to that height, that he was con-

convicted thereof, but that the Community might be the leſſe ſcandaliſed at it, they did all they could to ſmother the information, yet not ſo but that above ten knew of it, of which number I was one; as being fellow-ſtudent with him who was very ſtrictly examined about the buſineſſe. And if this be a thing he cannot bluſh at, I muſt needs conclude his face to be of braſſe.

The third cauſe upon which a charge for ejection was put in againſt him, was, a generall irregularity and diſſolution, which was eaſily perceptible in all his monaſticall actions, as being one that did in a manner nothing in compariſon of what others did, nothwithſtanding the penances which were perpetually ſhowr'd down upon him. There was not any thing more frequently heard in their Refectory, morning and evening, then thoſe words, ordinary in the like caſes, *I here on the behalf of Holy Obedience, diſcover the offence of* James Beaufes, for that he hath this day ſpoken bitter and provoking words to ſuch a one; for that he was not up at ſeven of the clock; for that he took ſome little ſcholer aſide out of ſome laſcivious deſigne, and ſpoke with him for too long a time, and the like, or greater faults, which made him infamous in the Community. Whereupon iſſued out the ſentence, which troubled him much more, *And therefore, Holy Obedience doth impoſe upon him by way of penance,* that he dine under the Table, that he diſcipline himſelf, that he eat his meat upon the ground, and ſuch like penances as are in uſe among a ſort of Regular *Eccleſiaſticks*, who think it a diſparagement to be called *Monkes*. I have often ſeen him condemned for his miſcarriages, and accordingly with a whip in his hand, ſtripped naked down to the waſte, caſting himſelf on his knees in the middle of the Refectory, and there ignominiouſly whipping himſelf, untill ſuch time as the ſuperiour gave a rap upon the table with his knife, as a ſigne for him to give over. Who of the Jeſuits of *Guyenne* that ſhall read

these stories, but will immediately call to mind how that they have sometimes seen him by way of infamy wearing about his neck a paper, wherein might be read in capitall Letters, the crime he had committed? I am confident, his memory is still gall'd with the disgracefull penance impos'd upon him by *Malescot*, when to punish him for his debauches, he took him out of his course of Divinity, to make him serve as a scullion in the Kitchin, for the space of a moneth. Nor hath he forgotten that other infamous penance inflicted upon him by the same person, which was, to take three turns about the Refectory, while all the rest were at dinner, with his night-cap on his head, the sheets of his bed ty'd about him like a scarfe, and the Coverlet upon his back. Those that have but the least idea of the gravity which the *Jesuits* so much pretend to, must needs imagine, that our *James* was a person neither very considerable among them, since he was ordinarily treated as a Rascall, nor very innocent, since he was continually bayted by such ignominious penances. If in the history of his life, a man could forbear mentioning the Provincial at *Malescot*, it would ease him at the heart very much.

But it may be objected by some body, that he hath still continued in the Society. True, he hath, but purely out of vanity, as being unwilling it should be said, he were cast out of it for his crimes. And yet he hath not since discovered any more circumspection, insomuch that the Superiours are forc'd to keep him, like a mangie sheep, at a distance from all the rest, and call him not from his lurking hole at *Ruffec*, out of any other designe then to vent his Satyricall humour against our Religion, in the present conjuncture of Affaires. I intend to give the world a more particular character of this man in *Latine*, but, in the mean time, I conceive thus much enough to discover the qualifications of this Preacher, who, for some dayes past hath made such a hue and cry after the *Sacrilegi-*

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ous perſon. It may haply be further urged by ſome who ſee not very much at a diſtance, that while I give an account of the proceedings of the *Jeſuits* in order to the cutting off of this putrifi'd member, I juſtifie the body. I deſire him that is troubled with any ſuch imagination to conſider, that the Common-wealth of *Satan* hath its policy, and that this maxime of circumſpect Stallions, *Si non caſtè, ſaltem cautè*, that is to ſay, *If not chaſtly, at leaſt craftily and cautiouſly*, is one of the baſes of the Politicks of theſe Monkes. And accordingly he may take it further into his thoughts, that, ſince *James Beaufés*, though found guilty of many late and ancient impurities, doth nevertheleſſe continue in the Society, it is not true that their Order, like the Sea disburthens it ſelf of what ever ſtinks and is corrupted, as they preach and pretend. This diſcovery which I thought my ſelf obliged to make, premiſed, I proceed to my vindication, and purſue my accuſer as cloſe as I can.

CHAP. IV.

Giving an account of the proceedings of the Jeſuits *againſt me.*

HE that does but ſimply caſt his eyes on what *Beaufes* hath ſet forth, cannot but make an immediate diſcovery of the malice of my adverſaries, and the palpable blindneſſe into which the inſatiable deſire of revenge hath precipitated them. The *Jeſuits*, aſtoniſhed at the change I had made in matter of Religion, and ſurpriſed at the courſe I had taken to get out from among them, preſently took a reſolution, not to call me back again in a Chriſtian way, and according to the obligations of the new Adam, but, out of a

Jesuiticall kind of charity, to conspire my destruction. Whether the Gospel, which they pretend to preach, justifies these violent attempts, and bloody prosecutions, I appeale to the words of it, and the example of *Jesus*, of whose Society they affirme themselves to be. Though I am now at the distance of three hundred Leagues from my dear Countrey, yet am I not ignorant that my Country men of both the one and the other Religion, are sufficiently satisfied, that these implacable enemies of mine had no sooner heard of the first news of my conversion, by the Letters which I had left with a certain friend, but they breathed nothing but blood and death, and spoke of nothing lesse then fire and faggots. I cannot but here entreat the Reader to make a more particular reflection on this kind of proceedings, as such as should make no small impression on the spirit of any honest man. When any one of the other Orders, though with more noise and strife, renounces the Romane Religion, to come over to us, his Superiours, much more kind, and more morally vertuous then those that sometimes were mine, imagining, according to their erroneous maximes, that their dear child is lost, fly to the Altars, implore the assistances of Heaven by their prayers, runne up and downe like good shepheards to finde out their sheep, and, if need be, bring it home upon their shoulders. Now let it be considered whether the Superiours of the *Jesuits* have taken any such course, and let their cruelty be measured by the mildnesse and courtesie of the others. The first act of counsell which prest among those mischievous Priests and Pharisees against me, was, not that they should offer up the least addresse to God for my return and repentance, but *Rousseau* the Provinciall, the chief among these wicked men, pronounced as another *Caiphas*, that *it was expedient, one man should dye for the people.*

According to which sentence, like so many implacable

eable Jewes, not taking any care for the meanes whereby I might be raiſed out of the abyſſe into which they thought me fallen, they made it their main buſineſſe to find out inventions, to diſpatch me out of the world.

Taking it therefore as granted, that the deſigne of ſo great a change cannot be begun and perfected in a day, and that I muſt needs have diſſembled my intention for ſome time, ſince that I was forced to live after their way (who, what horrid crime ſoever they may have committed, or what great miſchief ſoever they may be hatching, cannot, without ſome imputation of ſcandall, be exempted from ſaying Maſſe every day) they preſently imagined, more out of malice then prudence, that it was the moſt advantageous breach they could have to ſet upon me with all their intereſt.

Their firſt buſineſſe accordingly was, to make their advantages of the publication of the ſeverall acts, which the Overſeers of our Religion had, out of their zeale thought fit to publiſh, and to compare that writing of mine, wherein I had intreated thoſe of my party, to afford me their aſſiſtance, to the end that I might make publick profeſsion of my beliefe, according to the liberty which the Kings Edicts gave me ſo to do, with the date of the Letters which *I* had written to the Rector and Provincial. Having thereby found, that *I* had diſſembled my intention for ſome dayes, that is to ſay, done, in relation to the Eccleſiaſticall functions, that, out of prudence and diſcretion, which they with cauterized conſciences alwayes do, when they undermine Biſhops, and betray States (for no conſideration of that or any other nature can diſpenſe with them for ſaying Maſſe) they immediately raiſe a hue and cry after the *Sacrilegious perſon, the Prophaner of holy things*, put in a charge againſt me, and, to compaſſe my death, would have a pretended Sacriledge of a ſecret

become a publick one, and that a writing given privately to a particular person should passe for a publick and solemne profession. The charge lyes now before the Judges, whatever the issue may be, it will turn to my glory. If by their powerfulnesse and bloody prosecutions I am condemn'd, I shall be a Confessor of *Jesus Christ*, which is the greatest glory that a good Christian can aime at; if by the diligent discussion of the businesse I am cleared, the world will be accordingly sensible of the malice and injustice of my accusers. What ever may be the result, I cannot but hope, that God, who rais'd up *Daniel* to vindicate the innocent *Susanna*, from the crime layd to her charge by two lustfull Elders, will raise up some charitable maintainer of my Cause, who shall make my party good; and that the same God who delivered *Lot* from amongst the *Sodomites*, and from the flames of fire, will also deliver me out of the hands of the *Jesuits*. In the mean time let us take their proceeding into examination, and consider the imprudences and poore occasions they are put to therein.

CHAP. V.

Discovering the cheats and evasions of the Jesuits, *in their prosecution.*

WHen *Ignatius* said, in the Letter he writ to the Monkes of his Order in *Portugall*, that it was his desire, that *Obedience* should be the ear-mark, whereby the true children of the Society should be distinguished from others, he had said more truly, according to their Institution and ordinary practise, if he had expres'd himself thus, it is my desire that *cheats* and *circumventions* should be the undeniable characters,

cters, whereby you might be known to be right *Jeſuits*. For he that ſhall conſider their equivocations in matter of Juſtice, their ambiguous expreſſions in converſation and dealings with men, the mentall reſervations and reſtrictions which they have introduced into *Morall* Divinity, to the great diſadvantage of Truth, their crafty deſignes to cajoll the ſimple in their Shriving-ſeats, and their viſits, purpoſely to get a claw into their Eſtates, by ſurreptitious donations, muſt needs conclude, that a miſchievous craftineſſe is the Soule, which informs and gives motion to that vaſt Body, which acts not either in things relating to Morality, or civill affaires, but by diſſimulation and complyances. To demonſtrate this truth, I have inſtances enough to make a volume; but the buſineſſe now in agitation, is to ſhew their foule practiſe in their indictment againſt me.

Beaufes, through whoſe mouth the Provincial and the Conſultors caſt up their choler and indignation, furniſhes me with an argument that cannot be anſwered. *Courteous Reader*, ſays he in the beginning of his Book, *you are deſir'd to take notice, that the proſecution againſt* Peter Jarrigius *by way of indictment, is not carryed on either upon any requeſt of the Reverend Fathers of the Society of* Jeſus, *or for any crime committed by him while he was of their* Society; *he is onely charged with* Sacrileges, *committed by him ſince his profeſſion of the Religion pretendedly reformed.* And a little lower, *the charge they have hitherto had againſt Monſieur* Vincent *is purely civill, to oblige him to produce, before Monſieur the Lieutenant Generall of this City, the originall copy of the book he hath publiſhed, to be compared with the* Letters, *whereby* Jarrigius *himſelf hath* refuted *the Impoſtures ſcattered abroad under his name.* And a little lower, *The Conſiſtory was obliged to bring into Court thoſe pieces, which the* Fathers of the Society *required, eſpecially the Act of* Novemb. 24. 1647. Here I deſire the Reader to take notice that theſe Monaſticall Fiends demand, and that with im-

portunity, that the Act of *November*, 24, should bee brought before the Judge; and he shall find anon wherefore and to what end they desire it. Lastly, he saies, in the conclusion of his Advertisement, that the Scribes, *Viau* and *L' Erpiniere, have declared that the writing and Seale of the Act of Profession of* Peter Jarrigius, *of Novemb.* 24, *represented by M.* Gasper Le Roy, *Register, agreed with the writing and subscription of the beforementioned Letters.*

Of all men, Lyers ought to pray for good memories. This man hath one that is so treacherous, that ere he come to the midst of a discourse that takes up but a small page, he destroyes what he had affirmed in the beginning of it. The cheat is discovered ere the word is out of his mouth, as a pick-pocket taken in the midst of the market-place, with the purse in his hand. I feare me the man fondly imagines that the *French*, who will be guilty of so much curiosity as to read his book, are overgrowne with such a sottish credulity, that he can perswade them that they do not see what's before their eyes. He impudently affirmes that they are not my prosecutors in that indictment, and two periods after, he acknowledges, that it was by their means the Consistory was forced to produce in Court the act of *November*, 24. which they thought a sufficient ground whereupon to put in an endictment against me. When they have thrown the stone before all the world, they withdrew the hand, and then confidently affirme, both by word and writing, that they did it not. For any horrid thing, such as this may be, the only way is to deny it. But is it possible the Inhabitants of *Rochell* should read this abominable lie in the very Frontispiece of the advertisement to the Reader, without conceiving an indignation against the Impostor, who must needs be thought to reproach the weakness of their understanding, when he denies to their faces what they have seen with their eies? Methinks it might have been

been enough for *James Beaufes* to cleare himſelfe for his own part, and to call for a baſin of water, as *Pilate* did, and to waſh hands before the people ſaying, *I am innocent as to the blood of this juſt perſon*; which if he had done, I am confident the people of *Rochell* would not have cryed out, *His bleod be upon us and upon our children*. No, it is a priviledge proper only to the *Jeſuits* to procure the death, not only of an inconſiderable perſon ſuch as I may be, but that of great Princes, and moſt Chriſtian Kings, and to ſay after all, we have not done any ſuch thing.

I reſerre my ſelf to any man, whether this be not to lie diabolically, or rather Jeſuitically. The Sermons they have preached convince them; the bookes they have written betray their malice, and their both private and publick ſollicitations, generally known all over *Rochell*, diſcover their violence againſt me, and yet they are ſo inſenſibly impudent as to affirme, nay were it requiſite, they would ſweare, as Jeſuits, that they are not my proſecutors in this buſineſſe. Let us divert our ſelves ſo far as to ſnap theſe notorious Lyers in their Sycophancy and eluſions. What ſhould be the meaning of thoſe violent and furious invectives, wherein *Beaufes* and others were publickly employed, to the great ſcandall of the people, all the inſinuations of wit and Rhetoricks, and all to prove, during the ſpace of four whole months, that I was guilty of ſacriledge, and conſequently of death? To what end was that Scandalous pamphlet ſcattered up and down, under the title of, *The Impieties and Sacriledges of* Peter Jarrigius? Out of what deſigne was it, that there was ſuch importunity uſed to oblige the Conſiſtory to bring into Court the act of the 24th. of *November*? it being the onely thing whereon they thought an enditement might be juſtly grounded againſt me, as to Sacriledge.

In a word, what's to be inferr'd from so many consultations? So many combinations against me? so many designs upon me? so many persons sent to seize my person? so many falsities imposed upon me? Must it not needs argue an absolute losse of judgement, not to perceive, that they are so far from being simply the adversaries that seeke my life, but the witnesses that accuse me, and the Advocates that plead against me, in as many places as they can command pulpits in, and as many companies as they come into, by word, by writing, and every way? It is to be fear'd that the Superiours of that order have a certain imagination, that all the French have made a vow of implicite obedience to them, to submit their understandings, to their words, without the least examination. Iniquity cannot hold out long, and it is the fate of falshood ever to ruine and undermine it self. These pretended Ecclesiasticks, contrary to the Canons of the Church of *Rome*, are lovers of blood, and make it their businesse to perswade Christians that no people have a greater averssion for it then they. But this palpable falsity discovered in the first page of their Booke, should me-thinks be sufficient to satisfie the Reader, that they have lied too far to be believed any further. Let the simple give credit to what the *Jesuits* say, because they say it, if they think fit so to do, but the more prudent sort of people shall ever looke on them as malicious Impostors, and such as endeavour to be famous by their surprises and circumventions.

CHAP.

CHAP. VI.

Containing an Anſwer to the Accuſation put in againſt me by the Jeſuits.

THe Accuſation put in againſt me by the *Jeſuits* amounts to no more then a piece of Legerdemaine or trick upon me, and whoever ſhall examine it without prejudice or paſſion, as Judges are oblig'd to do, will find it to be of no weight at all. I am charged with a thing, whereof all thoſe both Regular and Secular Prieſts, who have quitted the Popiſh Religion, muſt needs have been guilty. They affirme that I have ſaid Maſſe after I had engaged my ſelfe in a deſign of converſion to the reformed Religion, nay, after I had given a writing to thoſe of the Reformation, whereby I ſignified to them that I embraced their belief, and intreated them to afford me their aſſiſtance, that I might make a publick profeſſion thereof. If the Judges are ſway'd by the inclinations, and violent paſſions of my adverſaries, I ſhall be condemned as a ſacrilegious perſon; but if they are guided by the civill Lawes, and the Edicts of our Kings, their malice will be diſappointed, as may be ſeen by the enſuing reaſons.

1. I anſwer, acknowledging, that I ſecretly gave that writing to thoſe of my Religion, by way of aſſurance of the ſincerity of my intentions, as alſo of ſecurity, if need were, againſt the Jeſuits, in caſe they ſhould (as being a ſort of people that would make their advantage of any quillet or formality in the Law) afterwards put in a malicious accuſation againſt them, that they carried me away or forced me againſt my will.

2 I ſay, that I never gave any commiſſion, nor ever pretended, nor ever imagined, that that writing ſhould

should or could be printed. For being a man of Letters, I must needs consider beforehand, that it would be expected from me I should put forth a Declaration containing the Motives, that had induced me to that change of Religion, as I have done since, and that it was not fit I should elude the world with a thing indefinitely and ambiguously written.

3. It is evident by this manner of proceeding, that I never pretended that that writing should passe for a publick Profession. And whereas it may be further pressed, that the intention is indeed Secret, and that the Judges are not to take any cognizance thereof, I answer, that whoever would examine the sence and the words thereof, will find that my intention is quite contrary, considering the intreaty I secretly make to them to afford me their assistance. And to bring an undenyable demonstration to prove, that that writing was never to be accounted either as to my owne apprehension, or to those of any of ours, for a Profession, I have publickly made it since, in the Consistory of *Rochell*, upon the 25. of *December* following, many dayes before the writing was published and the bill of indictment put in against me.

4. I say, that all those things which are the necessary attendants and consequences of a publick and solemne profession of Faith are absolutely wanting in this. 1. I am not either publickly or personally established before those, who, according to Ecclesiasticall formes are empowred to receive it. 2. I am not in the presence of witnesses, such as are necessarily requisite in such a case, for it is apparent that I am as yet in the *Jesuits* Colledge. 3. The words of the writing are indefinite and indeterminate, for my expression is this, *I do by this writing require those of the said profession, in that City to be assistant to me, to the end, that, according to the liberty which the King grants to*

all

all his Subjects, I may make ſome ſhift to get from hence, and embrace their Communion. From which generall and indeterminate kind of expreſſing my ſelfe, it may well be inferred, that I do not make a ſolemne profeſſion of my Faith, but only give them an aſſurance of my intentions to do it, in the ſame manner, as I ſhould do to a friend, writing a civill Letter to him, in caſe I expected any thing of aſſiſtance from him.

5. If a man would but attentively and with a certaine recollection read the words in their true ſence, it will be found a declaration ſo far only as a deſire may amount to, and no more; and conſequently, it comes ſo far ſhort of a publick and ſolemne profeſſion, that indeed it is not ſo much as a bare profeſſion. And where I ſay, *Which* (meaning the Religion) *I from this preſent embrace*, the words are to be explained and underſtood by all thoſe that go before, and then it will be apparent, that my meaning is no other then, that I embrace it from henceforth, not effectually (for that I neither could nor would, as I have declared) but only as to vow an affection, proceeding from the deſire I had to embarque my ſalvation therein, as it was then my requeſt, and as I have ſince, through the mercy of God, accompliſhed.

6. From the very titles of the printed peece upon which they ground the whole proſecution, it will be no hard matter to judge, whether the writing of *November.* 24. can or ought to paſſe for a profeſſion of faith, ſuch as the *Jeſuits* would have it, and thereupon make the caſe the more abhominable. I deſire no more then that the title of the writing and that of my Profeſſion ſhould be examined. That of the former runs thus, *A deed written and ſigned by the hand of Monſieur* Jarrige, *and ſealed with the Seale belonging to the* Jeſuits *Colledge before his coming thence.*

That

That of the latter, thus, *An Act of the Profession of Faith of Monsieur* Jarrige, *extracted out of the Act of the Consistory of the Reformed Church of* Rochel, *Wednesday the* 25 *of* December, 1647. An *Act* is called a *Profession*, because it is such, the other is simply called a *Writing*, because it is not a Profession. I further make it my suite, that the subscriptions of both may be considered, to the Writing there is no other subscription then that of my own name, to the act of Profession there are three Pastors, the Ancients and the Secretary of the Consistory. Is not this enough to unplaister the eyes and hearts of the Judges, if so be they are blinded by the importunate sollicitations of the *Jesuits*, (wherein they sufficiently play their parts) or regard the metaphysicall ratiocination which they make use of, to prove, that a secret writing ought to passe for an authentick and solemne profession? God of his infinite mercy preserve me for ever falling into the hands of these pharisaicall Monkes, who desire only comma's, and punctilio's to ground an endictment against a man, who hath ever done them good, never hurt, and hath not left them, out of any other motive, then that of putting himself into the way of salvation, and an unwillingnesse to consent to their mischievous machinations.

All therefore that now lies on my hands to do, is, to shew, in what sense I could have treated of my conversion, and in the mean time not forbear saying of Masse. I must needs acknowledge, that, to conceal my design, I was forced to exercise the functions which I was obliged to before I was illuminated. Could I have got away on the very day whereon I was first inspired with that resolution, I had done it; but the season proved so bad, and the weather so rainy, that I had but that one faire thursday on which I shook off my chaines. Could I further have made a publick profession of my Faith in the midst of Rochel, I would have gone that very day among them, and embraced their communion; but

but all the world is ſenſible, that it was impoſſible for me to do any ſuch thing without expoſing my life to imminent danger. During therefore the time of that intervall, it being not in my power to exempt my ſelfe from ſaying maſſe, for feare of a ſurpriſall, I conſidered with my ſelf that in conjunctures of ſo great conſequence, it was lawfull for me to diſſemble according to the generall maximes of the Divinity I had learned among them. To the end therefore, that I might be as little as poſſible might be injurious, either to the Romane Religion, which I was ready to ſhake hands with, or the Reformed, which I was upon the point to embrace, I had no other intention of celebrating Maſſe, then that of doing in generall what our Saviour had inſtituted. So that if *Jeſus Chriſt* hath inſtituted any ſuch thing as *Tranſubſtantiation*, the Romaniſts cannot charge me with being an Impoſtor, and falſe to them: if he hath inſtituted only the Symbols of bread and wine, to be received by Faith, as if they were his body and blood, thoſe of the Reformation have nothing to quarrell with me for. The Holy Spirit, in whoſe preſence *I* write theſe lines, can bear me witneſſe that I ſpeak but the truth. If God had been pleaſed to afford me a greater meaſure of his grace, I might have generouſly declared to the Rector the reaſons, upon which I had reſolved not to ſay Maſſe any longer; but I deſire the world to judge from the exaſperation and fury they have betrayed in their pulpirs, and the proſecutions they have worryed me with, what treatment I muſt have expected from them, in caſe I had diſcovered my deſigne. Alaſſe! Had *I* made but the leaſt diſcovery, I had been ſix moneths ſince in the other world; and this is ſo far certain, that they have publickly acknowledged as much, affirming openly both in their diſcourſes and writings, that if I were ſo deſirous to ſuffer for my beliefe, I needed no more then to give them notice of my intention. The feare which a conſtant mind falls

fals into is accounted in the law for an allowable excuse I hope the Judges will pardon my weaknesse, and condemn that rigour, which at this day, is the occasion that there are so many hypocrites in that unhappy Society. If all those of their Order, who prophane the sacrifice, which they call that of the body of Christ, were dragg'd to the tribunals of the Civill Magistrate, to answer for their Sacrileges, what shall become of those, who, not forbearing the diurnall celebration of Masse, procure the death of little children, are guilty of forgeries and falsifications in Contracts, coyne mony, bandy against Kings, secretly entertain in their Chambers wenches disguised in mens cloaths, and commit monstrous Sodomies with young Schollers, as I have sufficiently discovered in the former Treatise? Should this happen, the cities they inhabit would find it no small work to provide prisons, and erect scaffolds and Gibbets for *Jesuits*. There you should have one accus'd for his impious approaches to the Altar, coming piping hot out of the Confession-seat, where he had spent the time in amorous entertainments with some crack'd commodity. You should have another brought to the bar, when he had just before sealed up his Letters, wherein he had sent some intelligence prejudiciall to the affairs of his Prince: and so consequently a many others for having committed severall other crimes not half an houre before. The reason is this, that these wretched Galley-slaves of Religion are forced to comply with the Custome which they have taken up, to say their Masses, what condition soever they may be in. Which if they do not, the Caramites and Zealots, whereof the Communities are full, very suspiciously question whether such and such be not sick, since they had not said their Masses. And thus much I thought fit to say in order to my vindication from the crime which they would impose upon me.

CHAP.

CHAP. VII.

Diſcovering the childiſh inventions of Beaufes *to make my Letters contradictory one to another.*

THere is not certainly any thing proves more diſhonourable to a man, that ſtands much upon the reputation of ſincerity, then to be ſurpris'd in triviall and childiſh evaſions. Now according to the preſent poſtures of Affaires, I ſee not how *Beaufes* can avoid ignominy two manner of wayes, one by incurring the imputation of a cheat, the other in diſcovering want of judgement, to carry on with ſucceſſe, and with a certain circumſpection to conceale his circumventions. For though his beard be powdred by the age of above fifty yeares, yet hath he not yet put off the ſwathing-clouts and weakneſſes of his infancy; and in two things he betrayes himſelf more particularly, One, when he denyes that I writ two Letters that have come abroad under my name. The other, when he would refute them by certain ſhreds and fragments of a Letter I had written, five moneths before my coming from among them, to the Provinciall.

We ſhall not think it much, to divert our ſelves ſo farre as to ſurpriſe this bearded infant in his childiſhneſſe. If you read the advertiſement to the Reader, you will find theſe words; *The charge, which the* Jeſuits *have againſt* M. Vincent, *is purely civil, to oblige him to produce, before Monſieur the Lieutenant Generall of this City, the originall copy of the book he hath publiſhed, to be compared with the* Letters *whereby* Jarrigius *himſelf hath refuted the impoſtures ſcattered abroad under his name.* Our Conſiſtory of Rochel hath produced theſe originals, that is to ſay, my writing, my Profeſſion of Faith, and my Letters, allequally authenticated by my own hand and ſeale.

Now

Now obſerve the Adverſaries weakneſſe. *Beaufes* hath taken, and induced others to take my writing of *November* 24. as that onely thing whereon the Judges might admit of an indictment againſt me, and by a weakneſſe of judgement, which all humane Sophiſtry and invention cannot cover, ſayes in his book ſince that Monſieur *Vincent* writ the Letters, hath fallen very foule upon him, as the Author thereof, and to demonſtrate it can be no other, he oppoſes not onely me to my ſelfe, and my latter Letters to thoſe I had written before, but he oppoſes the pretended Letters of Monſieur *Vincent* to mine, to refute, as he ſayes, *the Impoſtures ſcattered abroad under my name.*

I here take no more then what *Beaufes* is willing to afford me, and argue thus; If Monſieur *Vincent* be the Authour of thoſe Letters, the ſame Monſieur *Vincent*, Miniſter of the word of God, is Authour alſo of the writing of *November* 24. and conſequently I have no more to do with that then with the Letters, and ſo the Judges cannot have any pretence to condemn me. But if they find that the Writing authoriſed by my hand and ſeale belong to me, they will alſo conclude, that the Letters are alſo mine, ſince they carry the ſame Authority of my hand and ſeal. So that if I am condemned for having been the Author of the writing, and that afterwards I had not forborn to ſay Maſſe, there is as much reaſon on the other ſide that *Beaufes* ſhould be alſo condemned for a publick Impoſtor, as having, in his writings and Sermons, falſly affirmed, that theſe Letters were not mine, though he were ſatisfyed in conſcience of the contrary by the publick production made thereof, by our Conſiſtory, upon the Sollicitations of the *Jeſuits*. It muſt needs be that this judgement was very precipitate when it deſtroyes it ſelf ſo of a ſudden: and it ſpeaks an extraordinary paſſion in thoſe that were the Reviſers of that book, to ſuffer ſuch a fault to paſſe as diſcovers their malice to all thoſe that pretend to any thing of judgement.

But

But what hath *M. James Beaufes* to alledge by way of vindication as to this childiſh, and ſo palpable an impoſture? Will he ſay (as haply he may, conſidering the contemptible character he gives me in point of abilities) that I was not able enough to write a Letter? But that he cannot, ſince he acknowledges my admiſſion to the fourth vow, which is the higheſt degree of preferment that the Generall can beſtow on the moſt knowing of the Society. Can it be imagin'd that the moſt conſiderable of their Body ſhould not be able to pen a Letter? No, no, let us not be ſo ſevere towards him, paſſion conſiders not what it ſayes. Or is it that the ſtyle of thoſe few lines that I writ, makes a greater diſcovery of the ſtyle and parts of Monſieur *Vincent*, then my own? But to that there is a whole Conſiſtory, conſiſting of perſons of honour and credit, making evidence, that I brought thoſe Letters as they were produced from the Colledge. Beſides, my ſtile is neither ſo pure, ſo polite, nor ſo patheticall as that of Monſieur *Vincent*, and we muſt equally, (my quondam Brother) acknowledge, that both my Genius and yours, what idea ſoever you may conceive of your ſelfe, are very much below the excellencies of that worthy perſon. This book which I write, and that miſhapen abortive iſſue of your braines, which you have dreſſed up and ſent abroad under your name, will ever be ſufficient demonſtrations of the difference there is between us and him. Whereto may be added, that the things which I diſcover are of ſuch a nature, as that it was impoſſible Monſieur *Vincent* ſhould have known them, and it was neceſſary he ſhould firſt have them from my mouth. Whence may be ſtarted this queſtion, what neceſsity there was, that to lay them down in a ſimple and low ſtyle, as I have done, I ſhould employ the pen of that eloquent man?

I muſt therefore, to your confuſion and the glory of the Goſpell, let the world know, what ſtumbling-block that is, which makes you fall ſo infamouſly. *It*

is

is your ordinary custome, according to the secret and mysterious rules of the Society, to impose things upon the Pastors of the Reformed Church in your injurious and treacherous refutations, and make the world believe that they say what never came into their thoughts. This you thought a likely course to crush Monsieur *Vincent*, by falsly attributing to him what I had written. But that person, much more judicious and considerate then you, hath snapp'd you in your crafty designs, and hath lashed you in his Refutation as a boy of the fift form; And whereas God hath by the adorable secrets of his divine providence, so ordered things, that whatsoever happens turns to their goood that fear him; so hath it been his pleasure, that this very imposture, which you make use of to render me contemptible, hath raised me into reputation among my Brethren, and hath given them occasion to suspect all the accusations, you load me with, to be false, as thinking it no prudence to believe a man who is so palpable and notorious a Lyer; which proves not a little to my advantage among those of my Religion.

Nor come *I* to examine the ridiculous refutation which the adversary hath made to my Letters, and it shall be seen whether this famous *Logician* hath not justly deserved that the scholers of *Bourdeaux* should put an asse to supply his place in the seat whence he read his Lectures. He hath fastened upon two Letters, whereof the former and that of most consequence was written foure moneths, and the Latter, two moneths before my departure. And by an unheard of kind of argument, he takes certain broken periods of the one not relating any way to the other to weaken the credit of certain propositions that are in the second. Were it lawfull, according to his unperfect Philosophy, to argue in that manner, St. *Paul* may very well be in fear that some mischievous person, such an other as *Beaufes*, might take some of his Letters, and mustring together, contrary to all coherence, certain passages straggled out of the

the body of his other Epiſtles, ſhould endeavour to make him guilty of contradiction, for there is nothing more eaſie, if this manner of diſputation be allowable. What can be more formally againſt the Laws of Contradiction, then to make that competible to one time which is only to another? For inſtance, I had ſaid in one of my Letters whereof he produces this ſhred; *I had been admitted to the fourth vow, to which none are, but ſuch as have been approved furia long and conſtant proſecution of vertue, it being a degree which raiſes the perſon received into it to ſo much reſpect and reputation in your Body, that it is the mark at which all aim, and thoſe are thought moſt happy that can attain thereto.* To this he brings by way of anſwer, a ſort of words mangled out of another Letter, and ſayes thus, The Anſwer of *Farrigius*; *I refer thoſe to the judgement of God, who have condemned me without affording me audience, and particularly two, Father* Pitard, *and F.* Ricard, *the principle inſtruments of the treatment I have received, Your Reverence onely hath ever caſt your obligations upon me, therefore was it that I have had, and ſhall have a more then ordinary confidence of your aſſiſtances.* Let us now but obſerve the impoſtures of this notorious falſifier, and the palpable abſurdities into which the lechery of evil ſpeaking precipitates him. The queſtion in hand is of a vow I made publickly in the profeſſed houſe of *Bourdeaux*, before the principal Altar of the Church, after I had given thoſe demonſtrations of Learning and vertue, which are requiſite for my admiſſion to the ſame. And this envious wretch, knowing that the Society muſt needs be exaſperated to ſee one of thoſe that were admitted to the fourth vow fallen into the reformed Religion, the better to diſſemble it, and elude the reflections of the world thereupon, cites the words before mentioned, *I refer to the judgement of God thoſe who have condemned me &c.* Now this is the greateſt weakneſſe imaginable. For a man to be of the number of the Profeſſed, that is, to be admitted to the fourth vow, be it upon what ground it will, there muſt be a juridicall proceeding,

by

by personall examinations and by informations, and the Judges are obliged to swear, that they judge the person capable to be admitted to the fourth vow. Tis therefore upon no just ground that *Beaufes* produces these mangled words taken out of another Letter, *I referre to the judgement of God those that have condemned me, &c.* For it cannot be said that I am condemned, since I am admitted to the degree of greatest reputation that the Society can bestow; and much lesse am I condemned by *Picard*, since he was the most powerfull instrument that further'd my graduation, as being then Provinciall, and having received order from *Mutius Vitelliſchi* to admit me to that degree. Nor am I condemned out of any relation to ignorance or insufficiency, for *Beaufes*, my most implacable adversary, cannot deny, that for a man to be of the Professed, he must be excellent either in *Polymathy*, as the great *Humaniſts* are, or in *Theology*, as those that are either designed, or actually do teach it, or in the gift of *Preaching*, of which predicament are the most eloquent. *It* shall not much trouble me which of these three degrees he puts me into, *I* shall in either of them be accounted excellent in their Society, while there are abundance of others repining at the injustice of their rejection, and this is sufficient to shew *I* was not condemned. Nor am *I* on the other side condemned by *Ricard*, for being his pretended subject, *I* made the Oration of the *Dolphine* of *France*, in the presence of the Prince of *Conde* and the Parlement of *Bourdeaux*, whom he went himself to invite, and since, that called *Chriſpus*, which was entertained with great applause, and all this through his means for which *I* am extreamly obliged to him. *It* is therefore upon an unjust ground, that those words are produced by *Sir James, I referre to the judgement of God those who have condemned me, &c.* Should *I* run through and examine all the rest of the mangled passages which he maliciously confronts, *I* should engage my self into an infinite discourse,

courſe, and every where diſcover the like abſurdities and foule play. Monſieur *Vincent* hath taken him in hand as to this point, and that with ſo much truth and conviction, that *I* wonder *Beaufes* hath not left *Rochel* to go into his lurking hole at *Ruffec*, that ſo he might not any longer appeare at the exerciſes of our Religion.

That which yet lyes upon me to do, is, to diſcover the occaſions upon which *I* writ the Letters they make ſuch a ſtirre about, and preſſe ſo much, to oppoſe the ſincerity of my converſion. To that end, *I* ſhall entreat the Reader to reaſſume his attention, and to read again and again the enſuing chapters, as being of very great conſequence to apprehend the Government of the *Jeſuits*. *I* ſhall in the firſt place give ſome account of the occaſions which thoſe of that Society ever have to write Letters that betray their diſcontent and reſentment; and then *I* ſhall give a reaſon why *I* writ thoſe, which they have cauſed to be printed, to bring an odium on my Converſion.

CHAP. VIII.

Diſcovering how that in the Society of Jeſus *men are perpetually ſubject to repining and diſcontent.*

ALL is not gold that gliſters; what advantageous apprehenſions ſoever the world may have of the Government of the Jeſuits, there is too much policy in it to be good. By the ill colour of a ſick perſon, and the irregularity of his pulſe, there is a rationall conjecture raiſed, that there are crudities and peccant humours in the body. The capitall crimes wherewith they are chargeable, and of which they are convicted; the

the great number of those that quit the Society upon very just grounds; and the infinite multitude of the discontented, who still continue in the Order, like so many malefactors in a Goale, are but too too apparent symptomes of the indisposition of that Body, denoting the approaches of its ruine. When a man shall once upon serious consideration find, that their Government is tyrannicall, that false reports and slanderous informations are ordinary among them, and that there is a very disproportionable distribution of charges and employments, he must needs be astonished, that the discontents of Inferiours break not forth much more then they do. I durst be deposed, that of ten Letters which they writ to those that mannage the Government, there are ever seven or eight that contain only complaints, and those commonly very bloody ones and deplorable. Were it once the pleasure of God, that, for the space of but fifteen dayes, there might be intercepted those that are written to the Provinciall of *Guienne*; I should need no further proof then the bare reading thereof, to demonstrate the proposition laid down. His Eminence, the late Cardinall of *Richelieu*, having caused some packets to be intercepted, upon concernments of the Crown, not discovering at that time any treason therein (for they are more subtle then to take the ordinary way when they write of matters of that consequence) said to the king, *These are a sort of people, that bait one the other, and write onely to discover their mutuall exasperations.* This is a discovery of such consideration, that we need not look for a greater.

I know above thirty pretendedly Religious men of that Province, who, for that they were hindred a further progresse in their studies of Divinity, and consequently thought unfit to be received into the degree of the professed, groan at this day under a perpetuall regret, which, like Prometheus's Vulture, continually eats into their hearts. I can name some of excellent

lent parts and much learning, who, having been, through the malicious partiality of the Examiners, and the prejudice of the Conſultors of the Province, brought down to the degree of *Spirituall Coadjutors*, are fallen into ſuch an inſenſibility, that, being very highly qualified in order to preaching, and the reading of either *Philoſophy* or *Divinity*, are become ſtupid through affliction, and have ſhaken hands with all literary employments, condemning themſelves to an idle and unprofitable kind of life, being over-heard groaning in their chambers, and in the Garden-walks with ſo much expreſſion of heart-burning as might raiſe compaſſion in Tygers. Some being not any longer able to digeſt their melancholy in the pleaſant Provinces of *France*, will needs go and wander it down in the Forreſts of *Canada*, among the Savages, there to lead an obſcure life, as if they had renounced humane Society. Others ſtick not to ſay, by a Proverb come into vogue amongſt them, *That the Goat muſt needs be content to brouſe where ſhe is faſtened*, but were they younger, and their health in a better poſture, they would never continue two moneths in the Society. The ground of their diſcontent, is, that, though they ſhould in proceſſe of time become Oracles in all the Sciences, yet are they ever forced to continue in that low degree, wherein they are infinitely contemptible in compariſon of thoſe that are admitted to the fourth vow. The Provincials cannot deny, but that they have diſcarded ſome men that were able to go through the higheſt functions and performances of their Society; and to the end that that unjuſtice ſhould not be apparent to all the world, they are alwayes put upon baſe and diſhonourable employments. I have heard it affirmed by Monſieur *de Lingende* Biſhop of *Sarlat*, one of the greateſt wits, and the moſt able Divines in *France*, that they might with a ſafe conſcience quit the Order, and that, being treated with ſo much tyranny, they were diſpenſed from their ſimple vowes,

for those never make any solemn. And yet so strangely is this great Body animated by Hypocrisy, that, that is attributed to zeal, which proceeds meerly from dissatisfaction, insomuch that the greatest part of those that go upon Missions into the *East* and *West-Indies*, not going thither upon any other account then that of avoiding the domestick traines of villany and discontents, they are forced to struggle with (I say the greatest part, not all) these ambitious spirits, who make all things contributory to their own reputation, will nevertheless have these afflicted souls transported into those parts as great Apostles, and would perswade the people that their earnestnesse for the glory of God had wafted into those barbarous regions, such as dissatisfaction, and the affronts they had received, had banish'd into those disconsolate places. It hath been told me not long since by one of the most sincere and vertuous men that were engaged in that Apostolicall Mission, that the motive which induced him to go for *Portugal*, and thence into the *Indies* was the supplantations and intrigues which were but too too apparent in his Province. I could give the names and sirnames of a great number of these discontented persons; and, if the insolence of *Beausés* force me thereto, I shall do it, and moreover produce a catalogue of those that are not of the number of the professed. Yet do I think fit to forbear it at the present, meerly out of a consideration, that it is a kind of inhumanity to adde to the afflictions of a sort of wretches, whose consciences cannot groan in this world under a greater burthen, then that of their being Jesuits and wanting the courage to quit the Society.

Nor is this *Pandora's* box of discontents and disturbances opened onely for the persecution of those that are called *formal or Spirituall Coadjutors*, whom the Lay-Brothers distinguish from the others by the contemptible title of *The shorter sleev'd Fathers*. No, those that are of the professed number have their share of

of the mischief, but with this difference, that the dissatisfactions of these latter last onely for a certain time, and those of the others are perpetuall, because of the fatall necessity there is, by reason of the degree they are in, that they should be contemptible. In a Country where treacheries are so predominant, it is not to be expected that any man should say he lives without discontent. The community of the Jesuits is a knot of undermining Serpents; let a man be ever so eminent, it is impossible he should live a moneth among them, where there is so much bandying, without making some complaint. *John de la Renaudie*, a late Provinciall among them, was wont to say, that the most eminent of the *Society*, the better to digest dissatisfactions they were to meet with, should imagine to themselves that they were condemned to the Galleys for ninety nine years. Jealousie makes a division amongst the bravest minds. Ambition forms in the souls of all those that are more considerable in the Government of the Society great idæa's of their own persons; for, perceiving themselves raised to a higher condition then their Brethren, they think no acknowledgements more then their due. And this is the seminary of those bloody complaints, those inappeaseable heart-burnings, and the implacable discontents which raise divisions among them, and smother all sentiments of Charity. If therefore there be any man that ever heares them make their braggs, that their Order is the Land of *Goshen*, full of light, while the Egyptian world is covered with darkness; let him confidently reply, that it is a piece of ground full of noisome mists and clouds; and if out of an excesse of insolence, they further retort, and affirm it to be the suburbs of *Paradice*, answer, it is the dark entry that leads to *Hell*, thus described by their *Virgil*, where,

Luctus & ultrices posuere cubilia curæ,
Pallentésque habitant morbi, triſtiſque ſenectus;
Terribiles viſu formæ, lethumque laboſque
Tum conſanguineus lethi ſopor, et mala mentis
Gaudia, mortiferumque adverſo in limine bellum:
Ferreique Eumenidum thalami, et diſcordia demens
Vipereum crinem vittis innixa cruentis.
Multa ubi præterea variarum monſtra ferarum
Centauri in foribus ſtabulant, Scyllæque biformes,
Et centum geminus Briareus, ac bellua Lerna
Horrendum ſtridens, flammiſque armata chimæra,
Gorgones Harpyiaque et forma tricorporis umbræ.

where,

Sorrow repos'd, with her *revenging* rage,
Pale *ſickneſſes*, and diſcontented *age*,
[*Fear*, with dire *famine* and baſe *Poverty*,]
Labour and *death*, ſhapes *terrible* to ſee.
Then *Sleep* ally'd to *Death*, and *fond* joyes are
Plac'd on the other ſide with deadly *warre*;
On iron beds, *Furies* and *Diſcord* ſit,
Their viperous hair with bloody fillets knit
—— Then a huge brood
Of various *monſters*, biform'd *Scylla* ſtood,
And *Centaures* in the Porch; with hundred hands
Briareus and the *Lernian Hydra* ſtands,
Chimæra hiſſing loud, and arm'd with fire,
The *triple* ſhade, *Gorgons* and *Harpyes* dire.

So that, if a man would ſpeak according to a Chriſtian and evangelicall apprehenſion, he may tell them, with no leſſe truth then confidence, that God hath, by way of anticipation, caſt the *Jeſuits* into *utter darkneſs*, *where there is perpetuall weeping and gnaſhing of Teeth.*

CHAP.

CHAP. IX.

Other grounds of discontent among the Iesuits *proceeding from the conduct of their* Superiours.

WE come now to a more particular anatomy of the distractions that are so predominant in the Golledges of the Provinces of *Guyenne*. The Tyrannicall government which some Provincials have introduced among them is the wild bore that makes havock where ever he comes. There is one, by name, *John Pitard*, who caus'd *Arsenick* to be given to some Brethren that were more then ordinarily addicted to drunkennesse. Another, a very Bacchanalian Priest, called *John Ricard*, a worm crept up into greatnesse out of the dust, by his profusions of the revenues of the Novitiat, and the intereſt of certain Iesuits of *Paris*, who recommended him to *Rome*; and since his time, one *Gilbert Russeau*, a man of an implacable and revengefull disposition, one that, the more to exasperate the Bishop of *Poictiers*, presumptuously threatned he would have the head of the Sieur *des Estangs*, though it should multiply like that of a *Hydra*. These I say have, with so much insolence, manag'd the affairs of that unhappy Province for the space of nine or ten years last past, that the one half of the young men of greatest hopes have forsaken them, and others of longer standing have been content to groan, and still do groan under their Tyranny. Were I now of the Order (which God forbid I ever should) it were but just I should represent these inconveniences to the Pope, as their Supreme head, as some have already done. But since it hath been the pleasure of God to bring me from among them, I shall discover them to the greater advantage of the publick.

Thoſe, who take the Government of the *Jeſuits* into a generall examination, cannot but conclude that ſo peſtilent an indiſpoſition will ever be falling from the head into the members, and that that imperious Monarchy that exacts an implicite obedience from its ſubjects and that in all things whatſoever, cannot ſubſiſt but it muſt fill their hearts with perpetuall bitterneſſe and heart burning.

The firſt foundation of diſcontent is thus layd. The Generall of the Order, who creates theſe ſubalternate Superiours, and the Provincials, upon whoſe ſuggeſtions and informations they are preferred to ſuperiority, are guided by this maxime, not to put into employments, the moſt deſerving, but the moſt confident, to the end, ſay they, that they may ever be ready at hand, to be, like ſo many Maſtives, put upon the execution of thoſe Orders that come from *Rome*. From this, it muſt needs be inferred, that the Superiours are neither the moſt knowing, nor the moſt able, but a ſort of upſtarts, and very inconſiderable in point of Literature, who not able to get into preferment upon any account of their own worth, as having not thoſe qualifications which are requiſite to render men excellent, are accordingly obliged to proſecute the deſignes of thoſe who are the Raiſers of them.

Now I deſire the kind Reader to imagine with himſelf, what diſturbances there muſt needs be in that Body where the blind lead thoſe that have their perfect ſight, and he that is guilty of thouſands of imperfections, and hath little or nothing that is excellent in him, governs and diſpoſes of the greateſt Doctours and wiſeſt men. Hence muſt needs follow a contempt of the perſon governing, who is accordingly called proud, ſelf-will'd, imperious, ignorant, thence diſſatisfactions are to the *Generall*, who admitted him, and exaſperations againſt the *Provincials* who had recommended him. And thence proceed heart-burnings,

ings, and indigeſtible diſcontents, and then *Letters*, written with the greateſt bitterneſſe and exaſperation of ſpirit.

The ſecond inconvenience, is, that the Rectors are not ſhie of any ſo much as thoſe who are any way excellent above others; and accordingly they make it their main buſineſſe to tread them under foot and make them contemptible. Upon this account is it, that they are inſupportably imperious in their government, not calling thoſe that are eminent above the ordinary rate, to adviſe with them, no more then if they were not of the houſe. And if they take them along with them in their viſits to great perſons, it is onely to make oſtentation of their ſuperiority above them; they ſpeake firſt, and make their inſolence the more notorious by the humility of thoſe great perſons, who are in all things obliged to comply with theſe imaginary Idols of preheminence, and, by their ſubmiſſions, to make it appear, that they are inferiour to ſuch as they far exceed in reputation and abilities. *Hæc Tyranni vox eſt, quicquid excelſum in regno cadat.* To ſay nothing without ſome kind of demonſtration, I deſire the Reader but to enquire what kind of people are *John Ricard, William Ricard, Milſeneau, Iſhier, Gombaud, la Rhede, Coulon, Saige, Guillard, Reginer, Soulier, Gadaud*, and others of that rate, and he will find that they are no more known in *Gnienne* then if they were not there, ſo inconſiderable are their qualities. And yet theſe are the Superiours who ſit at the helm of the Society, and exerciſe their empire over the *Camains*, the *Martinons*, the *Godefrès*, the *Goſſets*, the moſt eminent Preachers and moſt excellent Divines. Is it poſsible men ſhould live under ſo unjuſt a kind of Government, without complaints and diſcontents?

A third diſorder, is, that theſe Superiours, without the leaſt ground, and upon no other account then that of the commands laid upon them by the *Provin-*

ciall, ſtick as cloſely to him as Ivy does to an old wall, are ever of his opinion, and, out of pure complyance with him, abett whatever he ſeems to be inclined to, as well for their continuance in the preſent employments, as to obtain new ones, after they have gone through thoſe they are in. If any does but mutter at their *Government*, you ſhall preſently find the confiding creatures of Superiority engag'd in a combination to ruine that unſatisfyed man, with no leſſe violence then if they were ſo many Lyons. So that the *Provinciall* is the only perſon that governs the whole *Province*, by the correſpondence there is between him and his *Rectors*; and conſequently, the *Generall*, who having by the ſame maximes of *Government*, choſen the *Provincials*, pitches not on the beſt and moſt able, but thoſe of mean parts, governs the whole Society with ſuch an abſolute ſupremacy, that it is ſeldome ſeen that any one is ſo confident as to oppoſe it, which if it happen that any one ſhould, though he were a Saint *Paul* he ſhall be accounted no other then an humorous, troubleſom perſon, and diſturber of their peace. Thence comes it, that it is commonly ſaid, that all the affairs of the *Province* are managed according to the directions of the *Provinciall* and two or three of his greateſt confidents, who make no account of the reſt though in all things to be preferred before them. Thence alſo comes it, that at *Rome*, the *General* growes ſo imperious by reaſon of the intelligence that is between him and the *Provincials*, whom he knows to be his creatures, that the yoke of obedience becomes inſupportable. Now let the Reader conſider with himſelf, whether any honeſt man can poſſibly bear with the inſolence of theſe *Machiavils*, without ſo much as writing ſome Letters to diſcover his reſentment of ſuch miſcariages.

The fourth misfortune is the damme of no fewer diſturbances, and diſſatisfactions. Theſe pearching *Rectors*, not for that they had thoſe parts which were neceſſary for their recommendation to the *Government*, but meerely

meerely for their complyances with the *Provincial*, and the excellent talent they had in diſſimulation and ſycophancy, do all things with ſuch an abſolute power, that they are not any way to be diverted or oppoſed. And whereas it ordinarily happens, that thoſe who are of very ſlender abilities would fain make it appear, in their actions, that they are perſons of a great reach and conduct; ſo thoſe pitiful *Rectors*, who labour in order to another man's harveſt, to let the world ſee that they are highly qualify'd for Government, carry themſelves like Baſhaw's, and never taking any other advice then that of their own heads, diſpoſe of the Revenues and perſons of their Colledges, with ſo much tyranny, that the condition of the moſt ignorant is at this day to be preferred before that of the moſt learned. Tis the generall complaint of the graveſt men, that all deſignes are undertaken and accompliſhed without communication; for theſe proud upſtarts, would think themſelves ſlighted, if a knowing man had given them ſome good advice. I have been in ſome Colledges where the Rectors have made ſo little account of the Ancients, that they called them not into their chambers to conſult with them, once in ſix moneths, and when they did, they propoſed nothing but trifles, ſo true is it that the preſumption of ſome particular men hath brought the Government among them to an incredible height of inſolence. For a man to ſee his condition and fortunes managed according to the humour of an imperious ignorant man, and not bemoan himſelf, ſpeaks a conſtancy above that of the ſevereſt Stoicks.

There remains yet a fift ſpring of diſcontents, which is, that the ſame *Rectors* carry things on with ſuch an abſolute diſpoſall in their Colledges, that it is in their power to put in execution their own advice, though contrary to that of all the reſt, and to oblige, nay they really do oblige their Subjects, prejudicially to the Lawes of the Nation they live in, to obey their unjuſt commands, and to do their will.

In this point the Juniors are ſo inſolent, that they impoſe upon the moſt illuſtrious things that are highly baſe and unworthy, meerly to ſhew their Authority, and to make them know, as they ſay themſelves, that they are the Grand Maſters. What poſſibility is there that a man of any courage ſhould patiently ſuffer his judgement to truckle under that of an extravagant perſon, and not take occaſion to diſcover ſome regret at ſuch unhandſome dealings?

CHAP. X.

Aſſigning other undenyable cauſes of diſcontent among the Jeſuits, *taken from the injuſtice of their Superiours.*

THere is no Community that can poſſibly keep long together without juſtice, though it were a community of common Rogues and Highway-men. The moſt notorious defect chargeable upon thoſe whoſe devaſtations are ſo remarkable in the Province of *Guienne*, is, a neglect of *Juſtice*, whereof the perpetuall attendants are thoſe of Rebellion, ſuch as threaten the approaching diſſolution and ruine of that Body. All Jeſuits, even to the Novices, are not a little troubled to ſee Offices diſtributed among a ſmall number of perſons. Some continue Superiours for the ſpace of fifteen or twenty years, and others are excluded from ever being ſuch, though they have the generall approbation of all to be the moſt prudent. There is nothing more generally heard both in their greater and leſſer Colledges then theſe words, *Why is not ſuch an one N. N. choſen Superiour?* and there may be perceived a cloud of ſadneſſe and diſſatisfaction riſing in the countenances of thoſe that hear it. In like manner, when ſome

ſome Superiour comes in the time of recreation, and ſayes, that the Rectorſhip is conferred on ſuch an one, the generall ſilence wherewith the news is entertained, the ſtifling of all diſcourſe for ſome time, and the reciprocall looks that paſſe between them, as they expreſſe their admiration and aſtoniſhment, ſo do they very much diſcover how infinitely they are troubled to ſee perſons of no worth raiſed out of the dirt, to domineere over others, ſo to make thoſe great men that are diſcountenanced the more deſpicable. When tidings came that *la Rhede* was choſen Rector of the Colledge of *Agen*, *Peter Cadiot* of that of *Rochell*, *Bernard Soulier*, of that of *Poictiers*, *Fronton Gadaud*, of that of *Pau*, the diſdain and ſcorn conceived thereat was univerſall, nay, many ſticks not publickly to laugh at the choice.

All a man hath to do, to be excluded all employments, is, to be indu'd with thoſe qualities that are neceſſarily requiſite for him to be admitted thereto. Learning is accounted a diſqualification in order to preferment, under pretence that great Wits are not the moſt fortunate in things relating to the practick. Solidity of judgement, and a more then ordinary conſtancy, are alwayes enviouſly looked on by thoſe that ſit at the helme, ſo that it is the main part of their buſineſſe to finde out pretences for their excluſion. Tis given out of ſome that they are too much inclined to choler, of others that they are too melancholy, of ſome, that they are guilty of too much confidence, of others, that there would never be a good intelligence between them and the General: and ſo, as it commonly happens that all great minds have ſome imperfection, theſe envious wretches take advantage of the defects of ſuch eminent perſons, to exclude them from the government. Hence it comes to paſſe that thoſe whom Nature had favoured with a certain preheminence, are made Vaſſals, and thoſe, whom the ſame Nature had ordained to ſubmiſſion, are inveſted with ſuperiori-

ſuperiority; and conſequently the Latter grow inſupportably inſolent, the former are exaſperated.

The Pope, coming at laſt to hear of theſe circumventions, publiſh'd a Brief not long ſince, whereby he commands, that all Superiours (the Generall only excepted) ſhould be diſplaced preciſely at the expiration of three years, and ſhould not be admitted to any ſuperiority for the ſpace of eighteen moneths thence next enſuing. This intermiſſion of Government, making them equall, if not inferiour to thoſe whom before they had tyranniſed over, galled their ſpirits to the quick, they accordingly left not a ſtone unmoved to get the Brief repealed, but not being able to obtain it, they could not be perſuaded to have it proclaimed, to the great contempt of the Popes power and authority; nay, to make up the meaſure of their infamy, they have caſt out pious and devout men for diſcovering a certain ſatisfaction at that piece of reformation, ſo important in order to an abatement of their inſolence, whoſe ambition it was to perpetuate their charges and employments.

There is yet a more intolerable injuſtice committed by them in the abuſe of their uſurped authority. The moſt eloquent *Preachers* are not thoſe that preach in the moſt eminent places, nor are they the moſt acute *Divines* that teach in the moſt famous Schools, nor yet thoſe the greateſt *Rhetoricians* that are the moſt conſiderable in their chiefeſt Colledges. No, it is the prudence of the Superiours to advance their own favourites, to the diſparagement of thoſe of greater abilities.

Hence comes it that Learning is not attended by reward, excellency carryes not the honour of the day, deſerts are diſcarded, and there is hardly any one admitted to employments of conſequence but thoſe that can crowch and adore them. This is the reaſon that great Wits are caſt down and diſcouraged, for, perceiving

ceiving it will coſt them ſo much to arrive at ſome eminency, they content themſelves with a mediocrity. And the conſequence of that, is, that humane Learning is neglected, Philoſophy growes deſpicable, and Divinity is not ſtudied by many, but a little for faſhion ſake. Preferment depends abſolutely on the favour and countenance of the ſuperiours; vertue is the onely way to be trod under foot.

This kind of unjuſtice will diſcover it ſelf much more to our obſervation, if we do but conſider the ſatisfactions required by ſuch as are injured. If any one makes his complaint to the *General*, againſt the violence of ſome immediate Superiour, what juſt ground ſoever he may have to demand reparation, he ſhall never obtain it, nay, though he ſhould ſuffer perſecution for the Faith, yet ſhall the guilt ſtill lie on his ſide. To mutter at a palpable fault committed by the Rector, is a crime; to make any ſtirre about it, or to charge him therewith, is to be over cenſorious and diſobedient.

For a man to behave himſelf towards them as they expect, he muſt be like thoſe Idols *that have eyes, and ſee not, that have eares, and heare not, that have mouths and ſpeak not.* But on the other ſide, to converſe among the Brethren, hee muſt be all *eyes*, to take notice of their miſcarriages, all *eares*, to hear what they ſay, and all *tongue*, to give an account thereof to the Superiours, to the end, that all the faults of the former ſhould be concealed, and all the imperfections of the latter ſhould be diſcovered.

This erroneous kind of Politicks grinds and cruſhes the Inferiours, and makes thoſe that command outrageous and inſolent. They are confident, let them do what they will, that they ſhall carry the cauſe, and that the *Generall* and the *Provincials* will diſcountenance the accuſers, that ſo they may not allow their Subjects the liberty which Galley ſlaves have, to complain.

I know

I know three or four perſons of very great worth that have lately left their Province for having demanded juſtice againſt ſome Superiours that accuſed them, and never could have the favour of ſo much as a hearing of the difference. Monſieur *Baud* made a juſt complaint to the Vicar of the whole Society againſt *John Ricard*, and had no other anſwer then a glorious Panegyrick in commendation of the perſon he accuſed. I believe that that eminent Preacher, whom they perſecute for his having deſerted them, hath the Letter yet to produce, which is ſuch as that there needs no more then the bare reading of it to fill the hearers with indignation.

This diſcourſe is ſo demonſtrably true, that of ten *Jeſuits*, there ſhall be nine to confirm what I ſay.

And to make it further apparent that this kind of Government muſt needs burſt aſunder, there have been ſome overtures already made to the *Pope*, that there may be appointed, in every Province, a certain number of diſcreet perſons to do juſtice to thoſe that demand it, and there is ſome likelyhood it may be obtained. But the buſineſſe concernes me not.

CHAP. XI.

Producing ſeverall reaſons of diſcontent ariſing from the Syndications *among the* Jeſuits.

I Come now to the *Syndications* that are among the *Jeſuits*, and the unjuſtice conſequent thereto. *Ignatius*, the better to lay the foundations of a tyrannicall government, rather then a Religious, left his diſciples

ſciples two rules, which, under pretence of augmenting charity prove the bane thereof. In the former, he injoyns *all to be ready to diſcover themſelves, when they ſhall be called to account by the Superiour.* In the latter, he obliges *every one to inform the Superiour of the faults which he may have obſerved in the lives and manners of his companions.* I ſhall not here preſſe, how that it is obſervable in the *Romane* Hiſtory, that in the times of wicked Emperours, ſuch as, for inſtance, *Nero* and *Domitian*, infamous Informers were very much countenanced, but that under good Emperours ſuch as were *Veſpaſian*, *Titus*, *Trajan*, and *Antoninus Pius*, they were beaten, baniſh'd, and many times put to death. All I have now to do ſhall be to make it appear that theſe Rules are two Sources of injuſtice and diſcontent. Of injuſtice they are, for that theſe *Syndications* are a ſort of ſecret informations made of the faults or offences of another, given in to the Superiour without proof or hearing the parties concerned. There cannot be a fairer opportunity then this, for the miſchievous to oppreſſe the good by their ſecret accuſations, which the other never come to the knowledge of. The envious have the like advantage to put a rub in their way whoſe endeavours are fortunately contributory to the publick good, when they leaſt think of any ſuch thing; and the Superiours, who have not an equall affection for all their Subjects, are not a litle glad to have, in their Reading-Seats articles and informations to put a ſlurre upon knowing men, and ſuch as any way eclypſe their reputation. Now I leave it to the conſideration of any judicious man, from the generall inclination which we have to take notice rather of that which is evill then that which is good, and the impreſſion that an obligation which they imagine lyes upon them to diſcover all things rather then break their Rule, may make in weak minds, whether ſuch a government be not deſtructive, and without any difficulty, chargeable with injuſtice;

it

it being an ordinary acknowledgement, that the omiſſion of ſome triviall circumſtance may make a good action bad, or a bad action good.

In the ſecond place, I affirm theſe Rules to be a ſourſe of diſcontents, for it will be found by the peruſall of the *Archivi* of the Superiours, that of three hundred ſuch, that now live in *Guienne*, there ſhall not be one that may be called a vertuous man, that is, hath not been accuſed of ſeverall offences. The informations, ſuch as are thoſe of diverſe of them, are contradictory; one ſaies white, another black. In the greateſt part there are aggravations and imaginary inferences made, and ordinarily falſifications and impoſtures. Were there a legall proceeding, ſome would be acquitted, others convicted of their crimes. But inſtead of a juridicall procedure, the Superiours go by the way of informations, as they think moſt convenient. If any one hath ſpoken advantageouſly of any of their Friends, they make the beſt they can of thoſe favourable Suffrages, and the world ſhall hear nothing of their defects. If any one hath ſpoken ill of thoſe whom they affect not, or any way ſtand in fear of, they conceal their vertues, and produce againſt him thoſe injurious ſuggeſtions. So that they are ever furniſhed with materials to condemn ſome and to acquit others, it being the main deſign of theſe Syndications, or ſecret informations, to make the Superiours uncontroulable, the inferiours unfortunate.

This contagious union, and poyſon of fraternall charity cannot but raiſe in them a miſtruſt one of another, and puts them into a fear that any one may ſell them in a manner, to ingratiate himſelf with thoſe that govern. I deſire any one that hath frequented the claſſes, to reflect and conſider, whether they are not much more free in point of converſation, when they have to do with ſecular perſons, then when they are among themſelves. Though ten ſtrangers ſhould come into the place where they are engaged in diſ-

courſe,

courſe. their preſence ſhould not oblige them to any more reſervedneſſe, but if ſome Jeſuit drop in, all is immediately ſmothered. The reaſon whereof can be no other then that their Government is grounded on cenſures and Syndications, and that every man is afraid of the ill offices of *Eves droppers* and *Informers*.

To the end therefore that a man ſhould not be diſcontented among a Society of Sycophants and detractors, the onely way, is, to burne the Rules they have, and to make others. Let not therefore any man be aſtoniſhed to find ſo many forſaking the Order, when they do it meerly for their own quiet ſake, nor wonder that thoſe who continue therein have in a manner perpetuall occaſion of complaint and repining, and betray it in both words and writing. I acknowledge, that I bemoan'd my ſelf to *Rouſſeau*, the Provinciall, foure moneths before I came from among the curſed crue, but it is as certain withall, that the grounds of my complaint were ſo juſt, that I ſhould not have expoſed my ſelf to ever the more cenſure, though my Letters had been more ſharp and ſatyricall then they were. If the Reader does but reflect on the occaſions of complaint which I have diſcovered in the four precedent Chapters, he cannot but be ſatisfied, that it is an ordinary thing in that ill-diſciplined body, to write bloody and invective Letters, and that they have injured me very much, by producing mine, to perſuade the world, that my converſion was not reall and ſincere.

CHAP.

CHAP. XII.

Shewing the falsifications of the Jesuits *in the impressions of my Letters.*

SAtan who transforms himself into an Angel of Light, cannot so absolutely conceal his uglinesse under the borrowed beauties of an Archangel, but that he still discovers himself to be a Devil, by some claw or other which divine Permission will not give him leave altogether to hide. Let the *Jesuits* pretend even to so much sincerity, in the publication of my Letters, yet shall the world find them to be, what they really are, cheats, falsificators, impostors. I must needs acknowledge that I writ a Letter to *Gilbert Rousseau*, out of no other design then to expostulate a little with him about my imployments, and to let him know how much I resented, and was dissatisfied with the dispossall he had made of me to preach on Sundayes and festivall dayes at *Rochell*. Not that I thought my selfe any way disparaged to be employed in that noble City, but that it was my expectation that the infamous impostor should, according to the Letters I had received from him, have disposed more honourably of me, and taken occasion to appoint me some good place to preach in the Advent and Lent, sutably to the good successe I had had at *Nantes*, when there was a generall Assembly of the Estates of the Province of *Brittany*, and but a litle before on the Octave of *Corpus Christi* day at *Poictiers*. But, finding my hopes frustrated, I must confesse I put pen to paper and writ the Letter mentioned, with great deliberation, insomuch that out of the intimacy there was between me and *Peter Reignier* and *James le Grand*, I communicated it to them. All those that know me will say thus much for my justification,

fication, that I had reaſon to complain. Nay, the Provinciall himſelf was not inſenſible thereof, as may appeare by his keeping of the Letter for the ſpace of foure moneths in the *Archivi*, out of a deſigne to vindicate himſelfe againſt me, if the buſineſſe ſhould ever come before the *Generall*, but now that it hath pleaſed God, out of his mercy, to reduce me to the Reformed Religion, he hath made other advantages thereof.

It argues a ſtrange conjunction of weakneſſe and malice to be forced to make uſe of Falſifications to perſwade the world there can be much inferred from a pityfull Letter penned out of diſcontent. This inconſiderate and vindicative ſort of people, who make no great difficulty to ſwallow *Forgeries* and *Antidates*, making it their buſineſſe to perſwade the people, firſt that I was an inconſiderable perſon, and ſecondly, that it was a ſuggeſtion of *vanity* rather then of *verity* that prevailed with me to forſake the *Romane* Religion, imagined, that the Letter I had written, whereby I diſcovered the diſſatisfaction it was to me to preach in Countrey villages, might contribute ſomewhat to their deſigne. But finding withall that in the ſame Letter I made mention of my preaching before the Generall Aſſembly of the Eſtates of *Britany*, and on the Octave of the Bleſſed *Sacrament* (as they call it) at *Poictiers*, they could not but at the ſame time craftily inferre, that the world, reflecting on the qualifications requiſite to preach with applauſe at *Poictiers*, and before a generall meeting of an illuſtrious Province, might open their eyes and ſay, It is not without reaſon that this man complains of hard meaſure. For if it be ſo, as is apparent to all the world, that he preaches with ſatisfaction before an Aſſembly of Biſhops, Lords, Preſidents, &c. and that in ſuch a number that there are ſeldome ſeen ſo eminent Auditories, the Provinciall is very much to blame to put him upon a miſſion to country villages. They therefore

fore concluded it neceſſary to falſifie the Letter, and to ſuppreſſe the beginning, ſo to produce onely what made for their deſign, and conceal what made for my advantage and commendation, upon which reſolution they ſhortned the Letter, which ran in theſe words.

REVEREND FATHER, *Pax Chriſti &c.*

"Upon the 7. of *September* I underſtood the diſpoſal "your Reverence had made of me to preach at our "Church at *Rochel.* I expected ſome employment "ſuitable to the good opinion which your Reverence "was pleaſed in ſeverall Letters to expreſſe that you "had conceiv'd of me, ſo far as to tell me in ſome "of them, that you had received thouſands of good re"ports of me, not onely from our own Fathers, but "alſo from ſtrangers. All thoſe I have ſeen have aſſu"red me, that, in the places whence they came, there "was a generall face of gladneſſe when it was ſaid that "I preach'd on the Octave at *Poictiers.* This at leaſt "I am certain of, that the Profeſſors of Divinity, "and all the younger Students, were extreamly ſatis"fied at my being in thoſe parts, and much pleaſed "with my company; and though Father *Leon,* a Pro"vinciall, and Commiſſary of the *Pope* for the reforma"tion of his Order, an eminent Preacher was then and "had been for ſeverall weeks before, the admiration "of all *Poictiers,* being at that time in the head of a "Generall Chapter, yet had I as great an Audience as "the moſt qualified that ever preached there, nay ſo "great, that the *Capuchin* had not one for ſix. I am "therefore much to ſeek, what ſuggeſtions your Re"verence may have received, that ſhould engage you "to make ſo hard a diſpoſall of me, &c.

I muſt confeſſe that I writ in theſe ſimple and familiar terms to *Gilbert Rouſſeau*, and if they have pro-

produced the Originall Letter, the beginning wil be found word for word as is before laid down. And yet *William Ricard* Rector of the Colledge of *Poictiers* hath caused it to be printed mangled and falsifi'd &c. to make it the more serviceable to his design, for, smothering all that in the beginning made any way for my honour or advantage, he puts it out thus.

A Letter from Peter Jarrigius *to his* Provinciall.

REVEREND FATHER, Pax Christi &c.

"I heard not till the 7. of *September*, of the dispo-"sall your Reverence had made of me to preach at "our Church at *Rochell*. I know not what suggesti-"ons your Reverence may have received that should "engage you to make so hard a disposall of me, I am "not to learn, that if a Preacher *&c.*

Now I desire the Reader but to compare this Letter with the precedent, and he will soon find, how that that malicious man hath, by a palpable falsification, cutt off all that whereon they ground their prosecution against me, and which makes my complaints rationall and justifiable.

But God, who is graciously pleased that the mouth of Forgers and detractors should in some measure be stopp'd, to their confusion, hath so ordered things, that Father *John Ponthelier* a Priest of their Society had sent copies of my Letter into *Holland*, with all those beginnings, which I need no more then produce to demonstrate the falsification of that Printed by *William Ricard*, to be sold by *Hernand* living at the

the Name of *Jesus*; which is a notorious discovery of the foul play used by the *Jesuits* of *Guienne*. Nay; by Gods further permission, it is come to passe that the said Letter hath been translated into Dutch, but with so much distortion, that it is not any wayes the same with that which *Beaufes* had caused to be printed in order to his justification. Had I but any acquaintance with the Dutch tongue, I would discover the impertinences, which the *Jesuits* lurking in this countrey have pestered it with. I have the Dutch translation in my custody and shall produce it, if requisite. All these pittifull circumventions trouble me but little, but I am infinitely pleased to see a sort of people, pretending to the greatest sincerity imaginable, betray so much imprudence in their subtilty. *William Ricard* is a man so infamous for his insinuations and criminall inventions to keep himselfe up in repute, that it is no miracle he should make use of falsification to oppresse me, could he do it. He hath not forgotten that during the time of my being at *Poictiers* the whole Colledge was dissatisfied with his Government, and that the gravest Fathers there were combining against him. If it ever happen, as I hope it will, that I write a Treatise of the Government of the *Jesuits* of *Guienne*, he shall not be forgotten, and his treacheries in the Affaire of the *Basque* and *Saige* shall not be omitted.

CHAP.

CHAP. XIII.

By way of Anſwer to the two convictions which Iames Beaufes *pretends to draw from the precedant Letters.*

THere is no ſtarre in the Firmament which hath not its ſpots, nor any Cedar on mount *Libanus* that hath not its ſhadow. I acknowledge my ſelf to be a wretched Sinner, loaden with a greater burden of imperfections then *James Beaufes* hath yet diſcovered in my Letters; but that worme of madneſſe and indignation which makes him ſo reſtleſſe, makes him withall fall into extravagances to aggravate them. It is my daily ſuit to my Saviour Jeſus Chriſt that he would cleanſe me through his blood; and I never go to the Lords Supper, but I ſing in the company of my Brethren, with the Kingly Prophet, Pſalme L *X.*

You are not therefore to expect Mr. *James*, that I ſhould juſtifie my ſelf, as you and thoſe of your fraternity do, who would make the world believe you are abſolute Saints. I ſhall never bluſh at the acknowledgement of my infirmities, but ſhall give God the glory, though you ſhould charge me with ſinnes I am truely guilty of.

You have indeed taken but too much pains in your book to make it appear that I was a perſon full of *vanity*. There was no ſuch neceſſity you ſhould ſpend your greaſe ſo much to find out all the paſſages you could in my Letters to make it the more notorious, and conſequently me the more odious in the eyes of *France*. *Novum crimen Cai Cæſar, & ante hoc tempus inauditum;*

inauditum; all the Jeſuits in generall, to ſpeak of them, according to the opinions of both Seculars and Regulars, lie under an imputation of being proud and preſumptuous. Could I do leſſe then howle and yell, while I was among wolves, or not be guilty of ſome vanity while I continued among the inſolent? I acknowledge, that I was not the humbleſt man in the world while I was of your *Society*; but God, who hath been graciouſly pleaſed to make me quit your robe, will alſo free me from the vanity it is lin'd with. I have deſired honourable employments with moderation, while my colleagues were laying baſe deſigns, and crowching into infamous complyances and proſtitutions to obtain them. I have preſumed that I was qualified much beyond thoſe whom the favours and partiality of the *Superiours* advanced without any regard to their deſerts. My vanity was not indeed a vertue, but the diſpoſals of the *Provinciall* were not without injuſtice. If a man ſhould examine one of the *Sermons* which you make, more like a Mountebank then a Divine, he ſhall diſcover more vanity in it then there is in my Letters. Therefore, that the aery bubble, as you imagine it to your ſelfe, ſhould now be burſt aſunder, becauſe it is fallen under the feet of thoſe, over whoſe heads it thought to have flown, is onely a fond and falſe imagination of yours.

The ſecond diſcovery you make from the ſame ſo much canvaſſed Letter, is, that of my *diſcontent*. Who I beſeech you, of all your *Society* is not ſuch, or indeed can be otherwiſe, conſidering the diſtractions ſo prevalent therein? If there be any one, he is a white crow among a knot of men who are accounted as black in their conſciences as in their habits. To what end do you imagine that I have made four Chapters of your *Politicks*, but to demonſtrate, that it is impoſſible any man ſhould expect any rationall ſatisfaction from your conduct? So that it is not a thing ſo incredible, that, living in the houſe of weeping and gnaſhing

gnaſhing of teeth; I ſhould be ſo ſtupidly ſtoicall as not to bemoane my ſelf: ho, I could not forbear howling and gnaſhing of teeth as well as others. It cannot be denyed but that I have had much reaſon to complain againſt *John Ricard*, yet I never did it with ſo much violence as you have done, who made your braggs that *you had put a ſturre upon him in the Provinciall Congregation*, and have, out of a contempt of his perſon, ſaid an hundred times, that that pittiful Curriers Sonne made the government ſubſervient to his own fortunes. I could not forbear ſome reſentment, to find my ſelf ſometimes ſlighted; I do not deny it. But it hath never been ſeen that I was condemned to the drudgery of the Kitchin, as you were, nor diſmiſſed out of the claſſe, as you were. It bred ſome diſcontent in me that I was appointed to preach in Countrey villages, that is to ſay, at *Vielle-Vigne*, but you preached there before me, and *Timothy Clebe* ſince though one of your moſt eminent Preachers. There was indeed ſomewhat of aggravation in that expreſſion, that *bawling among the Countrey people I learnt nothing but bawling*: but I was but two years upon the *Cardinall-Miſſions*, you ſpent three in them. Nor indeed needs a man conſult any thing but your own language, to find, that your Sermons are calculated for the meridian of countrey villages, and not for eminent Cities. *I ſaid I was deſpicable in the apprehenſions of the* Provincials, *and that I was in an incapacity to ſerve my Friends.* Tis true, but the employments you have run through have made it appear what poore thoughts they have had of your abilities, ſince they have ſuffered you to grow grey haired, and never raiſed you out of the duſt. It may be, the calumnies you have belched up againſt me in this urgent neceſſity will bring you into ſome reputation among them, and will induce them to do ſomething for you by way of gratification.

But your *vanity*, you will ſay to me, and your *diſ-*

contents have proved the occasion of the double Apostacy you are guilty of; one in forsaking the sanctified Order of *Jesuits*, the other in falling from the Church of *Rome*. I deny the consequences; and say that he who forsakes errour, to embrace truth, never was an Apostate. In like manner, he who quits an Order, that maintains the killing of Kings, is not guilty of any thing so much, as of too long a continuance among *Assassins*. My *Declaration*, dedicated to the High and Mighty States of *Holland*, already translated into severall Languages hath given in a manner all *Europe* an account of the motives which induced me to renounce the *Romane* Religion, and my Book intituled, *The* JESUITS *upon the* SCAFFOLD, hath made a discovery of abundance of crimes, which, taken into serious examination, would oblige the most reserved to quit that Society, and prevent the most prudent from entring into it. I am confident, that even you your self have had occasion enough to repent you, that ever you put on that habit, so destructive to the *State*, and injurious to Religion. The *Breviary* and the *Rosary*, which you defie all acquaintance with, as Father *Fraigne* and divers others have clearly proved to the *Superiours*, plainly shew, that your being of the Order signifies no more then that you dare not get out of it. May it please God out of his mercy to fortifie your heart to do it, and so return you that good, for all the evill you have endeavoured to do me.

CHAP.

CHAP. XIV.

Wherein James Beaufes *is found guilty of a notorious imprudence, tending very much to the diſhonour of his Brethren.*

WHat can be expected from a fool that hath gotten a ſword into his hand, but that he ſhould ſtrike without any conſideration, and haply do as much miſchief to his Friends as thoſe whom he takes to be his enemies. 'Twas a ſimple imagination of *Beaufes*, to think he did me a ſhrewd diſcourteſie when he ſaid I was of a mean birth. But his underſtanding, not being of any great reach, foreſaw not the wound he at the ſame time gave himſelf and thoſe of his Fraternity. Could Monſieur *Vincent* have a fairer occaſion to handle him as he hath, or could they give me a better opportunity to diſcover the genealogies of abundance of the moſt eminent of the Society? I am confident that *Beaufes* never conſulted *Rouſeau*, his Provinciall, when he fell into this piece of indiſcretion, nor took the advice of *Penot* or *Daron*, who live with him in the Colledge of *Rochel*.

The *Jeſuits* made it very much their buſineſſe, from their firſt inſtitution to this very day, to make the world believe, that, for the moſt part, thoſe who were admitted into their Society were perſons of good extraction, and many were perſuaded it was ſo; but this man hath of a ſudden pulled down all that they had built, and were builded upon that account. The firſt act of vanity which their Regents betray themſelves in, is, to pretend relations to Lordſhips, and make braggs of the nobility of their blood. *Dupré*, a Native of *Franche-Comte*, ſon to one that ſold ſalt

in the ſtreets, derived himſelf from the houſe of *Vaudemont*, and having exactly learnt the genealogie of the Counts and Marqueſſes of that illuſtrious race, made his viſits to the greateſt of the Nation; under pretence of kinred. *Henry Ducheſne*, a baſtard upon record, being extreamly deſirous to raiſe, in the minds of the meaner ſort of the Inhabitants of *Bourdeaux*, an imagination of the Nobility of his extraction, pretended very neer kinred to an eminent Biſhop of the Province, and I muſt confeſſe he was very much in the right, for it is not unknown to moſt of the *Jeſuits* that he was his Father, and that his Mother was ſince forced to ſet up a proſtituted trade in *Paris*. *Beauſes* hath betrayed all: had he owned any thing of diſcretion, the *Jeſuits* might have continued in the reputation, they are ſo ambitious of, that they are of high and honourable birth. For no body would have troubled himſelf ſo far as to deprive them of a recommendation they had uſurped. But now the obligation that lies upon me to give God the Glory, who is the protector and refuge of the humble, ſtirres me up to let the world know, that, ſetting aſide a ſmall number among them, they are all of the dreggs and droſſe of the Commonwealth. For, confining our ſelves ſtill to the Province of *Guienne*, if we except *Peter de la Brangelie*, *John l' Eſtade*, *Pontius la Deviſe*, *Francis Reymond* of *Bourdeaux*, and another *Reymon* of *Agen*, *John Sevin*, *Quadreils*, *Camain*, *Joſſet*, and haply about a dozen others, who, without all diſpute, come out of good houſes, all the reſt, to the number of above two hundred and ſixty, are of vulgar extraction. So that Monſieur *Vincent* might very well ſay, with as much truth as happineſſe of conjecture, that, ſince *Beauſes* hath diſcovered the myſtery, thoſe who had a good Idea of the genealogies of the Jeſuits, might upon very good grounds ſuſpect and ſay of them when they meet them; *See, there goes a diſguſed Maſon, or a journey man Taylor, or ſome diſcarded Serving-man,*

ving-man, who yet pricks up his ears, and looks for re-ſpect and veneration upon the account of his habit.

It ſomewhat troubles me that I am forced to come to a demonſtration of what that excellent wit could but give a gueſſe of. But I ſee not how I can avoid it though I would; I muſt take the ſtaffe out of the hands of this frantick perſon, and therewith ſmooth not only his ſhoulders but alſo thoſe of his Fraternity, who have ſuffered him to fall into an imprudence ſo obvious to all the world. When *Ignatius* came to inſiſt on the qualifications, which ſhould make the *Superiours* of his Order the more reſpected, his direction is, that thoſe ſhould be particularly advanced to Government who were of noble extraction; for beſides that they are more recommendable in the ſight of ſtrangers, the Religious men themſelves are more willing to obey ſuch perſons then thoſe that iſſue out of the peaſantry. If therefore there be any thing of Nobility in this *Society*, we ſhall find it in the moſt eminent charges thereof. We will limit out ſelves to the ſpace of twenty years, and examine the extraction of the *Provincials*. He who commands in that quality at the preſent is *Gilbert Rouſoau*, ſon to a pitifull fellow that ſold trifling commodities, and among the reſt *Tinder-boxes*, about the ſtreets, one, whoſe whole ſhop and eſtate lay in a basket that he carried upon his breſt. This it was that gave the Scholars occaſion when this great Provinciall was Prefect in the Colledge of *Bourdeaux*, purpoſely to try the patience of the man, to cry *Matches, Matches*. His Predeceſſor in the Provincialliſhip was *John Ricard*, the ſon of an honeſt Currier, who lived in the very corner of that ſpacious place, neer the Monaſtery of the *Urſelines*, as you go to St. *Andrewes*, over againſt the Colledge of *Leis*. The third, predeceſſor to both the forementioned, was one *John Pitard* the ſonne of a ſimple Atturney belonging to the *Siege royal* at *Xaintes*, who for that he came from ſomewhat a nobler family then thoſe of

his ſucceſſors, was celebrated by *Francis de Creux*, at his reception into the Colledge of *Engouleſme*, in a Royall Poem, whereof this was the intercalatory verſe.

Clara Pitardeæ canimus præconia gentis.

The fourth (aſcending ſtill) was called *Barthelomew Jaquinot*, ſonne of a Book-ſeller. The fifth, one *Arnold Bohyre*, born in *Perigueux*, and ſonne to one that kept a tipling-houſe. His Predeceſſor was *Nicholas Viliers*, of *Figeac* in *Quercy*, a perſon of obſcure and mean parentage. The Superiour of the profeſſed houſe at the preſent is the ſonne of a Botcher. The moſt eminent of thoſe in the ſame houſe that are deſigned for the pulpit is the ſonne of another of the ſame profeſſion, his name *John Adam*. The Rector of Poictiers is the ſonne of a Currier. The Preacher there, the ſonne of a Baſtard of the houſe of *S. Ivyre*. In a word, perſons of birth and blood are very rare, nay it will be found, there are among them four times as many ſonnes of *Catchpoles* as there are of *Councellors*, whence I leave it to any mans judgement whether *Beaufes* hath done prudently, as things ſtand among them, to medle with that ſtring. Can there be a greater demonſtration to ſhew, that the *Jeſuits*, for the moſt part, are of mean extraction, then to produce a catalogue of their names, and to diſcover the poore deſcents of thoſe who have managed the Government among them for the ſpace of theſe nineteen or twenty yeares? Or could there be a more pregnant proof of it, then by naming even thoſe who command at this day, if they have not been layd aſide within theſe eight moneths? *Cadiot*, who was my Rector when I departed from *Rochel*, is he not the ſonne of one that keeps a victualling houſe at *Villebois*? And for your part *Sir James*, who make ſo much noiſe, and take occaſion to bite at any thing, are the decaies of your memory ſo deplorable, as that you ſhould not remember that your late Father, nicknamed ironically *Beunas* in the dialect of *Limouſin*, that

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is to say, *faire noſe*, was an honeſt Waggoner, whoſe diurnall work it was to goad the mules towards the mountains of *Auvergne*. I do not pretend my ſelfe to be of a better houſe then I am, but ſhall preſume nevertheleſſe, that my kinsed have been, and are at this day in better reputation then yours, and that I have not had Siſter in lawes common whores upon record, as you have had.

The whole *Jeſuitical* Academy took it very heynouſly, when, to ſolve the objection made by the Author of the *Academicall Queſtions*, That *your Regents were not well experienced in teaching*, Father *Ducreux* made anſwer in his Oration, that the reproach was very unjuſtly laid upon you, for that all of you in a manner had taught children in the quality of domeſtick School-Maſters, before your admiſſion into the Society, which certainly is a *notorious argument of the greatneſſe of your extractions*. For my part, I cannot blame your Collegues to be a little moved at the imprudence of the Anſwer; for it is not either neceſſary, or convenient, that all truths ſhould be known. But what indignation will they not conceive againſt you, when, coming to read what I have written, they ſhall take notice of the juſt ground, and fair occaſion you have given me to make the world ſenſible of wretched genealogies. The truth is, I had things of another nature to lay to your charge,

Et genus, et proavos, et quæ non fecimus ipſi,
Vix ea noſtra voco, ———.

But you have caſt your ſelves at my feet to bite me, ſo that when I had reſolved onely to treat you as a ſort of people exceſſively *malicious*, but withall *reſerv'd* and *conſiderate*, I am engaged further to give an account of you as arrant *rogues* and *ragamuffins*. Learn to be more diſcreet if you think fit, for I ſhall little value your defamatory Libels when you fall into ſuch palpable miſcarriages, nay, I ſhall need no other juſtification then what I derive from your own words.

CHAP. XV.

Wherein observation is made of another imprudence of Iames Beaufes, *prejudiciall to the domeſtick peace of their houſes.*

IT is a great argument, that *James Beaufes* is a perſon, whoſe paſſion very much out-weighs his judgement, otherwiſe he would not have given me ſo faire an occaſion to caſt diviſion and diſorder in their Colledges, by a diſcovery of the degrees that are among them. I affirmed, that their Generall *Mutius Vitteleſchi*, after informations duely made of me, had advanced me to the Profeſſion of the *fourth Vow*, which is the moſt eminent degree of their Society. This he could not deny, but, to diſſemble, with more imprudence then policy, the dignity of that quality among them, replyes, that, it was *an impertinent and baſe kind of vanity for a man to thinke to derive any advantage from thoſe generall qualities*; ambiguouſly intimating that all the Prieſts that were of a longer ſtanding then I, were accordingly admitted to that degree. If their Rules were conceal'd, as they were for a long time, ſtrangers would haply find it ſome difficulty to conceive the truth, and be convinced of the imprudence of this man.

But he that ſhall obſerve, that, in every page almoſt they ſpeak of the Profeſſed of the *fourth Vow*, and of *formall Coadjutors*, as of two conditions abſolutely different, will, with the ſame labour, be ſatisfied, that the former only are the *Profeſſed*, the latter are not, and withall that he gives me occaſion to make a publick diſcovery of thoſe things wherein that difference conſiſts, whereof I have made mention to make it appeare that what I have done proceeds not from diſcontent.

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The world may therefore take notice, that there are *foure* kinds of degrees among the *Jesuits*. The higheſt, and moſt noble is that of thoſe who are admitted to a *Profeſſion of the fourth Vow*, of which ranke are the *Generall*, the *Aſſiſtants*, *Provincialls*, *Superiours* of profeſſed Houſes, great *Divines*, eminent *Preachers*, and rare and excellent *Humaniſts*. No man ought to be admitted to this degree, but upon the account of ſome more then ordinary endowments. The eſſence of this condition conſiſts in the making of the *three* ſolemne Yowes of *Poverty*, *Chaſtity* and *Obedience*; as alſo a *Fourth*, with the ſame ſolemnity, to the *Pope*, which is couched in theſe termes; *Inſuper promitto ſpecialem obedientiam ſummo Pontifici, circa miſſiones*; that is to ſay, *And I further promiſe a particular obedience to the Supreme Biſhop, the Pope, to be ſent whether it ſhall pleaſe him.* The perſons that have made this laſt Vow are engaged to the Pope by a very ſtrict obligation, and it is the buſineſſe of the Superiours to give his Holineſſe a catalogue of thoſe mens names, who, being thus devoted to him, might, not improperly, be called, *the Popes vaſſals.*

The *ſecond* degree is that of thoſe who have made profeſſion onely of *three* vowes, that is, the three ſolemne Vowes of *Poverty*, *Chaſtity*, and *Obedience*, with the ſame ceremonies as the precedent, there being this onely difference between theſe two degrees, that theſe latter make not the fourth Vow to the Pope, becauſe they are not come to that height of knowledge, which is requiſite to be admitted to that degree, and ſo are accordingly forced to truckle in a lower, till ſuch time as they are. Of this rank are thoſe, who, having not a ſufficient proportion of Learning, are otherwiſe more recommendable in regard of their extraction or vertue then thoſe that follow.

The *third* degree is that of *formall ſpirituall Coadjutors*. The very terme it ſelfe ſufficiently declares

that they are simply assistants to the *Profess'd*, and, as an honest *Recollect* of *Marennes* said, little *Titus's* and *Timotheus's* in comparison of the *Paul's* and *Peter's*. These also make the three simple and solemn vowes of *Poverty*, *Chastity* and *Obedience*, and cannot aspire to any advancement, though they should, in processe of time become more learned then *Aristotle* or *Aquinas*.

The *fourth* and last degree is of those, who are receiv'd into the Order to be serviceable to others in the drudgeries of the Houses, such as are those that are employed in the *sacristy*, the *Kitchin*, *Shoomakers*, *Taylors*, *&c.* And these are called *temporall Coadjutors*, for they are helpfull to the *Professed*, in things temporall. I have not in this place any thing to say of the *Novices*, nor yet of those whom they call *Scholers* after their two years of Novice-ship, for they are not of any degree, but onely in a way of *Approbation*, to be admitted in due time and place to any of the forementioned.

The ordinary way, to bring Learned men to a rank suitable to their deserts and Learning, are the *Examinations*, through which a man must passe to make a discovery of his abilities; and these ought to be so impartially managed, that the Examiners should swear, that they give their suffrages and judgement conscientiously. From this short explication the Reader may inferre what a discourtesy *James Beaufes* hath done many of his Brethren, when he gives me occasion to discover the wretched conditions wherein many of them are involved, and the reason I have had to make boast of my admission to the first and highest degree.

This laid down by the way, we may observe in the discourse of *Beaufes*, three notorious defects. The first is, an impudent falshood, when he sayes, that to be of the number of the Professed is a thing so common, that there is not any Priest elder then my selfe who,

who is not of it. But to go no further than *Rochell* to convince him, there are Father *Penot*, F. *Daron*, F. *Galtier*, F. *Richard*, F. *Quintin*, (if so be they are there stil) all elder then I am by fifteen years, yet are not of that number. Nay, I could name sixty more, were it necessary, but I forbear, because I think it hard measure to add to the afflictions of those whose hearts are sufficiently burthened already through the imprudences of my Adversary.

The second very much argues the decaies of his understanding, in that, being to write a treatise, he knowes not what he ought to fasten on, what to let passe. What trouble was it to him that I should be of the number of those that are admitted to the fourth vow, when he was resolved not to deny it? Did he imagine, that upon his telling the people, that in the best regulated Societies it is not impossible but some worthlesse skip-jack may creep in, men would be immediately perswaded that an excesse of favour advanced me to that degree? Ah! I pity the imprudence and dis-circumspection of the man, who forgets that he makes my discontents and dissatisfactions the occasion of my quitting the Society, and yet does withall reproach me with the meanneſse of my birth.

The third is an insupportable injury, which he does many of his Fraternity that labour earneſtly in their rank, who yet, not being known to be *spirituall Coadjutors*, manage their busineſse with reputation; but when the world comes to be acquainted with their condition, they fall into diseſteem and their endeavours in point of edification prove the leſſe effectuall. How often have these depressed Assistants addressed themselves, not without reason, by way of complaint to the Superiours, against the insolencies of some that crow'd over them, and would, the more to disparage them in the Monasteries, tell the Nunnes that they were not of the number of the *Professed*? When they

they reflect on these malicious offices, it raises such a heart burning in them, that they cannot look on their Judges without indignation, nor heare any thing of this difference of Orders in their Society, without being dejected and discouraged thereby. *Beaufes* to give them some comfort, by a singular act of his wisdome, pretending to reduce all the ancient Priests to the same Category, obliges me to discover the difference there is between them, and to make it appear, that those good people have been thought incapable ever to arrive at any degree of excellence, and the greatest part of them have been discarded in the study of Divinity for want of apprehension. But it is to little purpose to wash a *Negro*. Notwithstanding all my advertisements and plucking of him by the eares, *Beaufes* is never the more circumspect, never the more reserved, but betrayes his inconsiderateneſſe and his imprudences to all the world.

CHAP. XVI.

Discovering Beaufes *to be a notorious* Lyar.

WHen a devout conſciencious man, such as *Beaufes*, is forced in his books to make his advantage of a Lie, he ought to take very good heed that he let not any thing slip afterward that might betray him to be a Lyar. Where he says, that *when I left the Society I carryed nothing away with me, becauſe I had never been truſted with any thing*, he should have read and perused the second Letter of mine which he caused to be printed, and there he might have observed that I writ

writ to *Peter Reignier* in theſe termes; *Father* Daron *was not in the Houſe to receive* the money aſſigned him; whence it follows, that, not long before *Peter Reignier* had put money into my hands to deliver to Father *Daron*. Therefore he had truſted me with ſomething. Therefore *Beaufes* is a Lyar, and an inconſiderate perſon when he ſayes that I never had been truſted with any thing. While therefore he ſayes, *that I am not charged with having taken away any thing*, he juſtifies me, and betrayes himſelf.

Whereas to prove to Monſieur *Vincent*, affirming, *that I was choſen to go along with the Preachers of the Order, that he was miſtaken*, he ſayes, *that Monſieur* Vincent *lyes by multiplication, by making of one ſingle perſon many*; I anſwer, that *Beaufes* lyes moſt impudently himſelf, for there were at that time three moſt excellent Preachers in the Colledge, *Raymond de Strictis*, *Claudius Herbodeau*, and *Stephen Audebert*, who all three heard the Miniſters, and preached in their turnes.

When he addes, *that Monſieur* Vincent *lyes in the ſecond place by ſubſtraction, as having been unwilling to name* Audebert, *becauſe that good Father was known to be no diſſembler, but conſtant to his Principles*: 'tis another lie; nay, he therein oppoſes the judgement of many *Jeſuits*, who have been of opinion, and that upon probable grounds, that *Audebert* was rather a *Reformed* Catholick then a *Romane*, and have accuſed him to *Malescot* the Provinciall, and ſince to *Arnauld Boyhere*, of being a Prevaricator in the doctrine of the Church of *Rome*, and a favourer of *Calviniſme*. *De Monceaux*, *Raymond*, and *Mautias*, his Rector and adverſary, cauſed him to be taken off from the Controverſies; and baniſhed, upon ſuſpicion, to the Colledge of *Tulle*, to be there a ſimple Prefect of Studies. *Audebert* made his complaint to the *General*, and I know thus much more then all the world beſides, that, if his courage had been ſo great as to ſlight humane concernments,

ments, he would have given God the glory, and verified the report which was ſpread up and down, that, ſooner or later, he would go to *Geneva*. I am confident he never believed any thing of *Purgatory*, or the *interceſſion of the Saints*, and I ſaw him one day mightily enraged, the *Recolletts*, it ſeems, having obliged him to juſtifie the baptiſme of a Bell, which they had newly baptized.

Where he ſayes *that Monſieur* Vincent *ly'd by addition, adding, that ordinarily I was choſen to accompany the Preachers of the Order &c.* he lyes again with no leſſe imprudence then the two precedent times. *Regnier* and my ſelf were appointed to go and hear the Sermons preached by the Miniſters of the Reformation, with the three Preachers before mentioned, and the reaſon which he alledges, that on Sundayes it was my employment to govern the congregation of Scholers, is a *quid pro quo*. For the congregation was not eſtabliſhed till two years after the foundation of the Colledge, during all which time I was at leaſure to accompany the Preachers to the Reformed Church. O the weakneſſe of this gallant Refuter of men!

Forgery goes ſeldome without the attendance of *Lying*. *Beaufes* is excellent at both, when, to diſguiſe and diſparage my employments, he ſayes that I was not declared the ſole Confeſſor of all, becauſe it is the *P*opes pleaſure, as he ſayes, that there ſhould be two. Had this man but one ſmall grain of judgement, he could not thus contradict himſelf in all he ſayes. For if I am one of the two Confeſſors, as he acknowledges, I am conſequently a Confeſſor to all, and all are at liberty to come to me, according to the *Brief*, and I am obliged to receive them all. My Collegue hath the ſame power, and we have an equall juriſdiction over all, for according to the Popes intention, they are at liberty to make their Confeſſions, ſometimes to the one, and ſometimes to the other; and

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I may say that it hath happened severall times that I have my self heard the confessions of all; which could not be, if one part were assigned to me and another to my Colleague. The thing is as clear as day, if a man would but consider the reason why the Pope put out the Brief; that is, to the end that the Consciences of the Religious should suffer no violence, he gives them liberty to go indifferently to either as they should think good themselves. But observe withall the malicious envy and the metaphysicall slights of this ignorant Sir *James*, who is so cautious as not to adde that I was, without collegue or companion in matter of spirituall advice, the ghostly Father of all, and consequently had an advantage over the other Confessor, who had not the same management of things spirituall. If ever I write any thing by way of discovery of their *Institution*, I shall take occasion to shew wherein the great weight and charge of this latter office consists.

But to proceed, my Adversary could not more evidently make it appear that it concerned him to shelter himself under some notorious lie, then when he, purposely to make my charge of *Admonitor* the more contemptible, says, that all had not onely a power, but also stood under an obligation, to admonish one another, in a charitable way, of their faults, and that the *Superiours* as well as others had an *Admonitor*. Certainly this man thinks his Readers are a sort of people that may be begg'd for their credulity, and that, upon his word, they will take that for a simple office of *charity* which is an expresse charge, bestowed by the *Provincial*, and established by their *Rules*. 1. Reg. *Niti debet, ne hujus muneris occasione reverentia atque obedientia interior vel exterior in ipso debilior reddatur*. The Legislator taking it into consideration, that this charge might make the Admonitor lesse obedient and respectfull, by reason of the power which is given him to admonish his Rector, thought

thought fit to make some provision against it, commanding him not to be guilty of any remission of obedience under pretence of that Office. On the other side, out of a fear lest too much complyance might any way hinder the execution thereof, he gives him a second rule, to encourage him to do his duty seriously and freely; 2. *Animadvertat, ne reverentia & obedientia fidelitatem aut necessariam libertatem opprimat, quo minus superiorem admoneat de iis quæ proponenda judicabit.* You see then, that, among the Jesuits there is an Office of *Admonitor*, much different from that obligation of *Charity*, which generally lyes on all Christians.

Whence we come to consider, how farre it differs from that, under which *Beaufes*, by a specious piece of falshood, would have it to be comprehended. 3. *Reg. Admoneat Superiorem de iis quæ major pars Consultorum ei dicenda judicaverit, &c.* Is it then your judgement, that, to admonish a Christian out of sentiments of Charity, we enter into consultation, or call an Assembly of Counsellors? The Rule tells him plainly that he is to advertise the Superiour of such things, as the major part of the Consultors shall think fit to be represented to him. And to shew further, that he is particularly impowered to admonish of things which he himselfe onely shall think worthy his care and observance, and that upon the account of his Office, and not simply out of any consideration of Christian charity; the Rule sayes afterwards, *Admonebit duntaxat de iis quæ non levis momenti post orationem censuerit, sive illa ad personam, sive ad officium Superioris pertinebunt, juxta constitutiones et decreta.* That is to say, He shall admonish him of such things as he shall conceive to be of importance, whether they relate to the person, or reflect on his Office as Superiour, according to the Constitutions and decrees.

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Whereas *Beaufes* ſayes that it was no more my duty to transferre, to the Provinciall, the complaints which were to be made to the Rector, then it is that of a Poſtillion, to bring to the Councell of State the affaires of Provinces; he diſcovers himſelf to be ſuch a palpable Lyer, that he who is but the leaſt acquainted with the rules of the *Jeſuits*, muſt needs take him in it.

What elſe ſhould be the meaning of this fifth Rule of the Admonitor? *Cum Superior, cujuſpiam rei admonitus, illi remedium non adhibuerit, Admonitoris erit cum debita ſubmiſſione, iterum et ſæpiùs eum commone facere; quod ſi emendationem non ſperet, id ſuperiori ſignificet.* "When the Superiour ſhall have been "admoniſhed of any thing, if he apply not ſome "remedy thereto, it is the duty of the Admonitor "to put him in mind of it again, nay often, if oc- "caſion require, and if he perceive that there is no "likelihood of amendment, he is to give notice there- "of to the *Superiour*, that is to ſay, to his *Provinciall* "or *Generall*.

In the ſecond place I ask, whether it be not the buſineſſe of the *Admonitor*, to make a collection of the ordinary Letters of the *Conſultors*, and to ſend them to the mediate Superiours, nay, to give them notice whether they have written or no. *Regul. 6. Admonitoris erit ordinarias epiſtolas* Conſultorum *ſuis temporibus colligere. Simulque referet utrum illi ſcripſerint an non.* The Admonitor therefore is not onely impowered to transferre to the Superiour the complaints of the Inferiours, not as a Poſtilion, but as a diſcreet man, and one ſet apart to give his advice with prudence. But indeed *Beaufes* is in ſome meaſure to be excuſed, for he hath not lived with that circumſpection and reſervedneſſe among them, as was requiſite to be advanced to that office, and conſequently may well be ignorant of the duties and exerciſe thereof.

And

And whereas laſtly, ſpeaking of the *Seal*, which I had in my cuſtody, and wherewith I ſealed my *Acts*, and my *Letters* to the *Provinciall* and *Rector*, he ſaies, that it was a *common Seal*; it is ſo ſhamefully and ſo palpably injurious to truth, that there needs but the very Rule to declare him an Impoſtor and a Lyar. Reg. 7. *Sigillum apud ſe habeat, quo ſuas et Conſultorum, ac aliorum noſtrorum literas, ſi ad eum detulerint, qui ad mediatos Superiores ſcribere voluerint, obſignare poſſit.* Whence it is clear, that the Novices are ſo farre from having this Seal, that the *Conſultors* themſelves have it not, and when they write to the mediate Superiours, they come to the Admonitor to ſeal up their Letters, it being his office to be *Keeper of the Seale*, for the uſe of all thoſe who have any occaſion to write to the Superiours. Were I in *Beaufes*'s caſe, after ſuch clear convictions, I would put up a petition to the Superiours that I might be ſent to *Canada* or the *Eaſt Indies*, to avoid the ſhame that muſt fall upon me, and withall to exchange, for the glorious name of an *Apoſtle*, the ſhamefull title of a *notorious Lyar*.

CHAP. XVII.

Demonſtrating that their accuſations contribute to my Vindication.

THough *Beaufes* be a perſon of ſuch qualification, as makes him unfit to pronounce ſentence againſt any, though the greateſt malefactor, yet ſo great is his thirſt after my Blood, that there is no captious argument which a Sophiſticall wit could think of, nothing of ſurpriſe or foul practiſe that a crafty pettifogger could imagine, but he hath made his advantages

tages of, as well in his Sermons as his book to incenſe the Judges and exaſperate the people againſt me. But God, the tender Guardian of the innocent, brought things ſo about, that he hath not been able, in the inquiſition he hath made into my life, to find any thing whereby he might faſten a juſt diſparagement on me. Tis true, the ordinary terms he can afford me, are the *execrable*, the *deteſtable*, the *abominable* perſon, with a dozen more of ſuch honourable epithites as pretily rime to the precedent, which do a little violence to the breaſts of the zealous and well-minded people, and perſwade Butchers and Porters that I am guilty of a degree of profaneſſe beyond that of any that have gone before me. But, when he hath ſpent all his venome, his allegations amount onely to this, that, treating with a *Conſiſtory*, about a ſafe and prudent courſe to make a publick profeſſion of the true Religion, I did not in the mean time forbear my ordinary employments, as Prieſt and Preacher.

The horrid noiſe which he hath taken occaſion to make upon this proceeding of mine, is to be looked on rather as the ſallies of his violence and implacable fury, then as any effect of his zeale. The wound I had given that imperious Order was too deep and ſmarting to be endured without crying out. But, of all the exclamations, thoſe certainly are the moſt impertinent which would incline people to make no other account of me, then of a *Judas among the Apoſtles, a Traitor in the houſe of Jeſus Chriſt, and a devil among the children of God.* For as I may, through the grace of God, preſume to ſay of my ſelf, that I am neither *Traytor*, nor *Judas*, nor *Devil*; ſo may I withall affirme, that *Sodomites* and *Murtherers* cannot be, either the *children* or *ſervants* of God, or *Apoſtles*, and that ſuch as are *traytors* to their *Kings* are reall *Judas's*, and *Lyars* are *devils*, or what abates very little of it, *the children of the devil.*

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They have ſpoken that which is untrue in many particulars, as the world hath ſeen, and the prudent Reader, if he will but take the pains to compare their words with their words, ſhall eaſily ſurpriſe them in their abominable lyes. If they chance to lie hereafter, they are thus farre in ſome meaſure excuſable, that, finding themſelves ſo ſtrangely betray'd by a diſcovery, of the horrid crimes they are really guilty of themſelves, they are forced unjuſtly to faſten thoſe on others which they are not chargeable withall.

I am therefore to entreat the Reader to take this into his particular obſervation, that, though they have not left a ſtone unmoved to compaſſe my deſtruction, as well by indictment, as in their Sermons and printed books, yet have they not been able to ſay any thing to my diſparagement, ſave that I have committed an imaginary Sacriledge, by ſaying Maſſe, after I had conceived ſome thoughts of embracing the Reformed Religion.

Now therefore that I have disburthened my conſcience and made it appear, as I had promiſed, to *Univerſities*, *Judges*, *Prelates* and *Princes*, that they are guilty of crimes of *High treaſon*, *Antidates*, *Murthers*, *Sodomies*, *Sacriledges*, *Brutalities*, *Coyning*, *&c.* they have two wayes to be revenged, one by diſpatching me out of this world, if they can find any Aſſaſſin that will undertake it, (a thing no man that knowes them conceives they are much ſhie of) the other by detraction and contumelies, that is, if in caſe they cannot compaſſe my death.

What ever may become of me, it is not unfit I ſhould let the world know, that I have lived in *Sodome* as another *Lot*, and have, among thoſe Murtherers, kept my hands undefiled, inſomuch that they have themſelves been my compurgators, in *Fontenay*, in *Rochell*, in *Bourdeaux*, and thoſe of the Reformed Religion, who made enquiries after me, for the ſpace almoſt

almoſt of two moneths, found nothing but commendations of me, even from their account of me who are my profeſſed and moſt implacable enemies. Nay God, who hath diſpoſed of us from eternity, without any way adviſing with us, had, before my arrivall in *Holland*, by the conduct of his divine Providence, brought into thoſe quarters a Jeſuit named *John Pontelier* of their own Province, as another *Joſeph*, to raiſe a good report of me. For, having heard it doubtfully reported, that one of their Order had embraced the Reformed Religion, and afterwards particularly underſtanding, that it was one of the Fathers, named *Peter Jarrigius*, he breaks forth into theſe words, for which truth and regret forced a paſſage from his heart; Alaſſe! what a ſad misfortune is this! *Erat filius Gallinæ albæ*, adding withall, "'twas a perſon, who for his excellent endowments "was an ornament to the Society. It was never found "that he did any thing misbecoming a man of honour; "certainly it muſt be ſome affront done him, or ſome "diſcontent that hath forced him to this. Monſieur de *Launay*, a perſon of quality, and of the noble houſe of *Vivans*, to whom he then ſpoke, told it in thoſe very words, and above a dozen others have confirmed them to me ſince. He ſaid the ſame thing to the Queen of *Bohemia*, ſo that it was all over her Court. He gave the ſame character of me to *Salmaſius*, an incomparable perſon, and known all over *Europe* by his admirable Writings. Nay, after the publiſhing of my Declaration, which he heard of, he commended my life and manners, ſo far as to give me extraordinary Panegyricks in point of chaſtity.

Theſe teſtimonies given me by one of the moſt gallant men among them, to *Salmaſius*, in the preſence of foure Miniſters, immediately upon my abjuration, are certainly enough to ſtop the mouth of all Calumny. Father *Fraguier*, an excellent Divine of their Society, hath written to the French Ambaſſadeur, Mon-

Monsieur *de la Thuiellerie*, as the same Father *Pontelier* hath related, that I was a person of consequence who had not all the time of my abode among them done any thing that might blast my reputation, and that he would very much oblige their Order, if he could prevail with me to come back again to the *Romane* Religion, since that it must infallibly be some high disgust that had forced me to that extremity. Now let the Reader but compare the Elogies, which these dis-interessed persons, give me, with the contumelies cast upon me by *Beaufes*, and he will find that those two former speak consonantly to the truth, and the reputation I lived in; and that the latter, who is a person, infamous even among his own for his evill speaking and detraction, does not write and speak in his Sermons, out of any other motive then that of choler and exasperation.

If therefore, after they have called me, the *Malefactor*, the *impious*, the *prophane* person, for having been guilty of a little contempt of their Sacrament, and made small account of their Mysteries, they shall adde any thing to the impeachment, and, by way of recrimination, impose some *crime* upon me which I am not chargeable with, I desire the Reader to make answer for me, that I have lived among them, even to the day of my departure with the reputation of one of the most devout of the Society, and one of the most religious observers of their Rules, since that, in the quality of *Ghostly Father*, I regulated the devotions of the rest, and did every night appoint the *Meditations* which were to be made at four in the morning.

For what concerns the *publick* he may tell them, I was their *Preacher*, that is, one that ought to be as remarkable for his life as doctrine. And for what passed *within* their walls, I was their *Confessor*, and consequently, it is very much presumed that I was eminent for the piety and qualifications necessary for

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that Administration. For matter of *Prudence* wherewith they would represent me as weakly furnished, for that I had, as they say, trusted a Minister with a Secret wherein my life was so much concern'd; it may be retorted; that I was the *Admonitor* of the *Rector*, and that person, whom the *Consultors*, of which number I was one, might intrust with all their designes and discontents. And if, after all this, *Beaufes* cries, lay hold of the *impious* person, tell them, the impious then are our Ghostly Fathers. If he cries, take notice of the *sacrilegious person*, tell them, the sacrilegious it seems are your Preachers. If he raises a hue-and-cry after the *prophane* person, reply, the Prophane then are your Confessors. The Reader may have observed by the evasions and equivocations he hath been forced to, how much it stood him upon, to disguise the malice of his intentions in a quaint expression. They are now biting their fingers, that they ever put me into these employments, which makes me wonder the more, that they should endeavour to perswade the world, that want of advancement in the Order had been the occasion of my departure, yet never name those in the Colledge of *Rochell* who were more eminent for offices. I was their *Preacher*, their *Admonitor*, their *Confessor*, the *Moderator* of their devotions; what other dignities are there that may come into comparison with these, unlesse it be onely the charge of *Rector*, which elevates a man above all the rest.

It is in the power of God onely to bestow judgement on those that have not any. Had *I* been the most despicable among them, the employments they put me into challenged respect; so that it must needs be granted that the *Jesuits* are very indiscreet, ere *I* can be crushed out of a persuasion of my want of desert. For when an understanding man shall consider and say with himself, that, this man was their ordinary Preacher at *Rochell*, chosen to that purpose by the *Provincial*, was their *Confessor*, the *Regulator* of their devotions, their

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Admonitor, he cannot but with the same breath say, this wretched Society is extreamly dis-furnished with excellent men, or there must be something more then ordinary in this man. *Beaufes* is a person not much versed in the art of writing of Books, the reaches of his understanding are but short in order to such a design, having spent his spirits in the first sallies, he becomes subject to illusion, and lyes open to palpable weaknesses. A refined judgement, would, by way of alleviation, have said, that the starres fal out of the Firmament, that when a man is to make choice of pearles, it is not impossible but he may pitch upon what is adulterate; that the number of Gods elect is certain and determinate, *&c.* But this shallow-brain'd fellow must needs immediately fall to invectives, to perswade the world, that I was a person fit onely to be employed in Countrey villages, because I had in a Letter discovered some dissatisfaction that I was forced to endure the inconveniences of *Cardinall-Missions*. There it was that Monsieur *Vincent* took him by the eare, telling him, that the very yeare of my departure I preached before the Estates of *Britany* at *Nantes*, at *Poictiers* on the *Octave*, at *Rochell*, according to ordinary designation, and thereupon takes occasion to aske him, whether *Nantes*, *Poictiers* and *Rochell* were Countrey villages, whether Prelates, Lords, Presidents, and all the Deputies of the several Estates were Peasants, and whether all the delicate inhabitants of those faire Cities were yeomen and carters? This puts poor *Beaufes* to such a losse that he hath not a word to say, but folds up his Letter which gave him occasion to make such a noise, to shew, that I preached onely in Countrey villages. *Fontenay le Comte*, a place but nine Leagues distant from *Rochell*, will witnesse on my behalfe, that, the yeare before I preached on the octave at *Poictiers*, I had preached at our *Ladie's* faire Church there, in the *Advent Lent*, on the *Octave*, and all the Sundayes through the yeare, &c. that is to say, that I came up into the pulpit there, in one year, above

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a hundred and fifty times,, and that his Majeſties Lieu tenant, and the Archbiſhop of *Bourdeaux* honoured me with their preſence, and were pleaſed to approve my gifts and abilities in preaching.

If exaſperation be that which raiſes ſuch diſorders in their judgements that it dragges them into thouſands of extravagances, I am no l nger to doubt, but that they will employ all the intereſt they can to compaſſe my deſtruction. But however I ſhall with *David* in the quiet and ſerenity of my conſcience, ſing,

I layd me down muſt quietly,
I ſlept and roſe again;
Becauſe I knew aſſuredly
The Lo d did me ſuſtain.
And though ten thouſand of my foes
were round about me laid,
And came on purpoſe to oppoſe,
I will not be afraid.

And theſe ſoul-ſatisfying words ſhall be the beginning and end of my ordinary Devotions,

Who dwelleth in the ſecret place
Of him that is moſt high,
In ſhadow of th' Almighty's grace
Abides continually?
Thus of the Lord I will report
My gracious God is he,
He is my refuge and my fort
In whom my truſt ſhall be.

What pains ſoever they may have taken to perſwade the people, that I was guilty of a degree of pride higher then might conſiſt with my deſerts, I am now to aſſure the world, that I had no extraordinary opinion of my ſelf, though, that, in compariſon of thoſe wretched, rough-hewne perſons, whereof there are no ſmall number in the Society, I had written ſomething to the Provinciall in my owne commendation.

But now that I have underſtood ſince my coming into *Holland* the ſtirr they have made upon my converſion, and the bloody courſes they have taken to work my diſparagement, meerly out of the fear they were in that I might reveal their myſteries, I have imagined my ſelfe to be ſome body; for it is not likely I ſhould be thought ſo dreadfull to a ſort of people who are admired for their prudence, had they not ſome opinion of my abilities, and were afraid of the wounds and ſtings of my penne.

The more they endeavour to cruſh me, by their fury, the more they advance me by their extravagance; I was of no great account among ſtrangers, but now, through the mercy of God, I begin to come into eſteem among them. Their perſecutions are my crowns. For my Lord Jeſus Chriſt doth, by way of exchange, fill the hearts of his faithfull ones, with pious ſentiments, ſuch as oblige them to afford me a greater meaſure of their affection, nay to honour me beyond my deſerts. Before I did not expect to make any advantage of my employments among them, now, through the goodneſſe of God, I hope all things.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies and God of all conſolation, who comforts and ſupports us in all our tribulations. Amen, Amen.

PSAL.

Pſalme LIV.

LOrd, for thy promiſe ſake defend,
And thy all-ſaving ſhield extend;
O heare my cries
which with wet eies
And ſighs to Thee aſcend.

For cruell men my life purſue,
And who thy ſtatutes never knew,
Suppreſſe my Foes,
O ſide with thoſe
Who to my ſoul are true.

With vengeance recompence their hate
And in an inſtant ruinate
Then will I bring
My offering,
And thy great acts relate.

Thy name for ever praiſed bee
Who from thoſe ſnares haſt ſet me free,
For loe theſe eyes
My enemies
Deſir'd ſubverſion ſee.

THE END.

SECRET INSTRUCTIONS FOR THE *SUPERIOURS* OF THE SOCIETIE OF JESUS.

Faithfully rendred out of the Latine.

Of the ſtrange diſcovery of theſe Secret INSTRUCTIONS.

WHen *Chriſtian* Duke of *Brunſwick*, who alſo pretended to the Biſhoprick of *Halberſtadt*, ranſack'd, not many yeares ſince, the *Jeſuits* Colledge at *Paderborn*, he beſtowed their Library, and all their writings whatſoever upon the Fathers Capuchins, who, among the *Archivi* of the Rector, found theſe *SECRET INSTRUCTIONS*. And that the like accident happened at the *Jeſuits* Colledge at *Prague*, there are creditable perſons that will teſtifie. Nor indeed can any man well doubt, that hath the leaſt acquaintance or familiarity with the *Jeſuits*, but that the principall perſons of the Society do manage all things according to ſome private directions of this nature, received from their General, when there is nothing ſo manifeſt, as that the behaviour of the *Jeſuits* is in all things ſuitable to the preſent Collection. On the other ſide: it is certain, that they are not any way conſiſtent with thoſe Rules, Conſtitutions, and Inſtru-

ctions of the Society that are printed: insomuch that it does not require an exceſſe of Faith to believe, that the beſt part of the *Superiours* among the *Jeſuits* (for ſome, it is granted they may not have the leaſt knowledge thereof) have, not onely a double habit, but alſo a double Rule, one domeſtick and private, the other fitted for Courts and the publick; that they are

Introrſum turpes, ſpecioſos pelle decorâ:

or ſuch as our Saviour deſcribes the *Phariſees* when he ſaid, *ye are like to whited Sepulchres, fair to the ſight of men without, but within full of rottenneſſe and dead mens bones.* So the Jeſuits make great ſhewes to the world of *juſtice* and *Sanctimony*, while they are within full of *iniquity* and *Hypocriſie*. Which character of them, that it proceeds rather from truth then any ſpirit of envy or aggravation, there needs no other conviction, then that a man call to mind, how that (*Claudius Aqua viva* their own Generall charged the greateſt part of the Superiours, with *an over-pragmaticall frequentation of Princes Courts, too much medling with temporall affaires, and Hypocriſie*; as being ſuch as, under pretence of Gods glory, and the furtherance of their Neighbours welfare, ſought onely themſelves and their own advantages.

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Be it therefore left to the judgement of the Christian Reader to consider whether these short Commentaries of secret Admonitions be to be taken for that DEPOSITUM whereof Saint *Paul* puts *Timothy* in mind, where he sayes, O Timothy, *Keep that which is committed to thy trust, and the things that thou hast heard of me, the same commit thou to faithfull men, &c.*

THE

The Principall Heads of the *Instructions*.

SECT. I.

Discovering how the Society ought to behave it self immediately upon some new Foundation granted them in any place.

SECT. II.

What course is to be taken to insinuate into the Favour and familiarity of Grandees and Princes.

SECT. III.

What we are to expect from such Grandees, as being much behind hand as to matter of money, are nevertheless of great esteem and authority in the Common-wealth, and may otherwise very much oblige us.

SECT. IV.

Of the principall designe of such as are Preachers and Confessors to Princes and Great men.

SECT.

SECT. V.

How we are to behave our ſelves towards thoſe Religious Orders, which pretending to the ſame deſign with us, do very much derogate from us.

SECT. VI.

How to cajoll rich Widdowes into a veneration of the Society.

SECT. VII.

Of the wayes of perſwading Widowes to perſeverance in a ſingle life, as alſo of the diſpoſall of their Revenues.

SECT. VIII.

Of certain expedients whereby it may be effected that the Sonnes and daughters of ſuch women as have reſigned themſelves to the conduct of our Society, may embrace a Religious kinde of Life.

SECT. IX.

Of the wayes whereby the Revenues of our Colledges may be improved.

SECT. X,

Of the neceſsity there is to make ſome oſtentation

tion of the ſeverity of diſcipline in the Society.

SECT. XI.

How the Fathers of the Society are generally to behave themſelves towards thoſe that are diſmiſſed.

SECT. XII.

Of the choice of young Lads for the Society, and the wayes whereby they are to be retained.

SECT. XIII.

Of the Nunnes.

SECT. XIV.

Of reſerved caſes, and other cauſes of Diſmiſsion out of the Society, then what have been mentioned before.

SECT. XV.

What perſons of the Society are moſt to be cheriſhed and encouraged.

SECE. XVI.

Of the contempt of wealth.

Concluſion.

SECRET

SECRET INSTRUCTIONS For the *SUPERIOURS* OF THE SOCIETY OF JESUS.

SECT. I.

Discovering how the Society ought to behave it self immediately upon some new Foundation granted them in any place.

The Society is to endeavour to ingratiate it self as much as may be with the Inhabitants of the place where they are entertained, especially upon the allowance of a new Foundation. This may be advantageously done by an explication of the end and design of the Society, as it is layd down in the second Rule of the Summary, namely, *To be as tender of the wellfare of our Neighbour as their own.* Upon this account are the meanest things to be undergone, Hospitals are to be visited, the poorest ministred unto

to and advised; the Fathers are to go to places at no small distance if need require, to receive the Confessions of all whatsoever; charitable collections are to be made, and those to be disposed of to the poor, *in the presence of many*, to the end that they, edified and stirred up by our example may afterwards prove the more liberall towards us. Let there be remarkeable generally in all a great observance of externall modesty, such as may prove matter of edification to others. If any among us fail but as to that very point, let them be dismissed the Society.

SECT. II.

What course is to be taken to insinuate into the favour and familiarity of Grandees and Princes.

THis is, above all others, a thing to be endeavoured with the greatest earnestnesse possible. Tis a lesson learnt by experience that Princes do ordinarily conceive an affection for spirituall and ecclesiasticall persons, when their actions are not Baptistically censured and reproved, but with as much favour as may be alleviated. This is apparent in the marriages of Princes with their neareſt kindred, there arising alwayes great difficulties in the negotiation thereof, by reason of the vulgar opinion which fastens something of execration on such contracts, When therefore we see Princes resolved on such things, it will be our duty to encourage and assist them in their incestuous inclinations. Let such reasons be insisted on, as may heighten their desires, as for instance, that Matrimony with those circumstances might prove the occasion of a stricter

ſtricter allyance, and contribute more to the glory of God.

In like manner, when the Prince intends to doe ſomething, which the Nobility ſeemes to be averſe from, or not very ready to give their conſent to, (as for example, engage in a war) his will is principally to be humour'd, and conſtancy of reſolution to be celebrated as the greateſt endowment of a Prince. The Fathers are to perſuade the Nobility, that a complyance with the deſignes of their Prince is the nobleſt character of that rank. But let them forbear inſiſting on particulars, leſt any imputation fall upon us. Yet if it happen that we are charged with any thing; let the Fathers cite thoſe generall Inſtructions which permit us not to intermeddle in ſuch things.

It is alſo no ſmall ſtep into the favour of Princes to engage in the Agency and negotiation of things acceptable to them. Thoſe that are their neareſt attendants muſt be gained by little preſents, to make a diſcovery of the Princes humour and diſpoſition, what things he is delighted with, how he is to be pleaſed; yet this is to be done with a reſpect had to vertue and good Conſcience. And ſo making their advantages of ſuch diſcoveries they are to inſinuate themſelves into an intimacy with great men and Princes. If they are Batchelors or widdowers let the Fathers propoſe matches to them, but ſuch as, with their Relations, are favourable to us. Let thoſe be recommended to them as ſuch as the Princes themſelves would wiſh them to be. By this means will it come to paſſe, that we ſhall by theſe allyances ingratiate our ſelves more and more This experience hath confirmed by the influence of the Houſe of *Auſtria* in the Kingdomes of *Poland*, *France*, and other Dutchies and Territories.

Leſt

Left the women change their minds, or time work any remission of their favour towards us, let their affection for our Society be represented to them as the most meritorious thing of any, as well by our Fathers, as by such of their owne sex as creep into their attendances by some recommendation of ours; with whom a certain correspondence is to be held by presents and good offices. By which meanes will the easie natured wenches be induced to reveale their Mistresses secrets, and discover such things, as it may make very much for our advantage to know.

The Fathers of our *Society*, are, in the disposall and directions of Great mens consciences to follow the opinion of those Authors who allow a greater freedome and indempnity to sinne, contrary to the practise of the Monkes and Friers. This done, the effect will be, that, those discarded, they will follow ours, and be guided by their advice and direction. Wherefore, the better to curry favour with Princes, *Prelates* and Noblemen, it will not be amisse to communicate to them the merits of our Order: to persuade them that we have extraordinary priviledges to absolve in reserved Cases and matters of Censure, to give dispensation as to Fasting, as also to exempt men from paying their debts, to dispense with them, as to the impediments of Matrimony and other vowes. Let them be invited to our *Schooles*; celebrated with verses; Let *Theses* be dedicated to them; if it be requisite let them be entertained in the Refectory: and if the quality of the person will permit it, let them be saluted in severall tongues, while they are at Table by some of our Fraternity.

If there be any differences between great men, let the Fathers endeavour the composure thereof. If there chance to be an eminent person that, being no favourer of our Society, is nevertheless employed by a Monarch

a Monarch that is much at our devotion, let it be represented to him what favour and advancement he may arrive to by our recommendation. In a word, let the affection of Princes, Prelates, and Potentates towards the Society be so seriously endeavoured, that it matters not if the Fathers disoblige their neerest friends and relations. Let those that are dismissed the Society feel the weight of their persecution left they should rise into any favour. Let them predict what honours may be conferred on some principall men, and if they accordingly are, let them be congratulated with Poems and Panegyricks by our Students at their first coming to those places where they are to exercise their Jurisdiction.

SECT. III.

What we are to expect from such Grandees as being much behind hand as to matter of money, are nevertheless of great esteem and authority in the Common-wealth, and may otherwise very much oblige us.

IF such grandees are secular persons we are to endeavour their favour and interest against our Adversaries; also their recommendations as to matters relating to the ordinary Courts of Justice; and their authority and power in order to the purchasing of Farmes, Houses, Gardens, Quarreys of Stone to build Colledges for our Society, especially in those Cities that are unwilling to afford us any entertainment. We are further to ingratiate our selves into the patronage of

of the said Grandees, that they would mitigate and abate the fury of persons inferiour to them being exasperated against us; we in the mean time seeming to have no hand at all in the businesse.

If they are Ecclesiasticall persons, as Bishops Arch. bishops &c. they must be courted according to the severall Nations they are of, and pressed to those things which according to the present circumstances are most requisite. In some parts it must be our businesse only to ingratiate our selves so far into the Prelates and the Parish priests who are under them, as that they would reverence us, and prove no hindrance to our Ministrations: in other parts we may do much more. For in *Germany* and *Poland* the authority of the Bishops, is in great esteem and veneration, in so much, that, without any difficulty, having communicated the businesse to the *Prince*, they can procure Monasteries, *Parishes*, Residences, and the foundations of Altars for us, some small matter being, by way of gratification, allowed the Secular *Priests*. And this may also be obtained in those places where the Catholicks are chequered with Hereticks and Schismaticks. Be it represented to the Bishops what advantage the Church reapes thereby, whereas all the benefit it could derive from the Secular *Priests* and Monkes consisted onely in a litle singing. Let their zeale be commended, the perpetuall remembrance of the fact be much insisted upon. Now such Foundations, as those wherein the Society is possessed of the Benefices of secular *Priests*, may easily be procured by the influence of those Bishops who have of ours to their Confessors, and are guided by our direction, and are in hopes to be preferred to fatter Bishopricks by the mediation of the Society.

* Be it very much the care of our Fathers as well when they have to do with Bishops as *Princes*, that, when they found Colledges where there are parish Churches, ours may have the perpetuall right of placing

cing a Vicar with the cure of souls. The Superiour for the time being, shall have the said Vicarship; so that all things relating to the government of the Church may be mannaged by us. With the same assistance shall they obtain the liberty to build Colledges in Universities, whereof the Inhabitants oppose our Foundations in their Cities. They shall also procure us pulpits in the chiefest Churches of their principall Cities.

If any one of ours be to be beatified or canoniz'd, it shall be the businesse of some Noblemens sonnes to sollicite it at the Apostolick See. If it happen that any of those great men be designed for an Embassie to some place, without any notice taken of other Religious men, who may haply have the same designe with us, let it be given out as if he were a favourer of them, and be brought into those Provinces where we are most considerable. Wherefore, if any illustrious men passe through the Provinces where any of ours are, let them be entertained in our Colledges, and treated with a respect had to Religious modesty.

SECT.

SECT. IV.

Of the principall design of such as are Preachers and Confessors to Princes and Great men.

FOr the better Institution of Kings, Princes, and persons of Honour, our Fathers are to direct them in all things with that circumspection and prudence, that their direction may seem to tend to the quiet regulation of their consciences whereof they have trusted them with the management and disposall. Their direction therefore ought not immediately, but by insensible degrees, to incline towards things relating to externall policy. They are, to that end, often to inculcate to Princes, that the distribution of Honours and dignities in the Common-wealth is to be moderated according to Justice, and to persuade them that they never offend God so highly as by a contempt thereof. But these things are to be represented with this caution, that it is not without some violence to themselves that they any way meddle with the administration of the Commonwealth, and that they are in a manner forced to speak out of a consideration of their duty.

This when Princes are once made sensible of, let them have lectures read to them of the Vertues wherewith those persons ought to be endued who are to be advanced in the Commonwealth. But let the maine design of the recommendation reflect on such as are Friends of our Society, and such others, whose admission to Government may prove advantageous to the Society: whom yet it is not fit for the Confessors and Preachers to name to the Prince, but to leave that to be done by such as are assured Friends to the Society, and

and have an intereſt in the Prince. To this end are the Confeſſors and Preachers to have an account from the Society of what Men there are in all parts of the Princes Dominions, of their qualities, power, intereſts, wealth, and particularly, of their liberality towards us. They are to have a liſt of their names, that they may accordingly give a character of them to the Prince to whom they are to be dextrouſly commended; that ſo he may be the ſooner induc'd, when occaſion ſerves, to preferre thoſe, whom he ſhall call to mind to have been long before recommended to him by his Confeſſors and Preachers.

The Confeſſors and Preachers to Princes are further to remember, that they are to deal very mildly and tenderly with them, by all means to forbear being too much given to reproof and cenſure in their Sermons and private conferences. Let them be very hardly prevail'd with to accept of Sweet-meats, Spirits, *&c.* and content themſelves, in order to their private uſe, with little money. When they are in Palaces, let them not think it any diſhonour to make viſits to the moſt obſcure Lodgings. Let them prudently inculcate to their Princes, that there is nothing ſo dangerous, as, in the leaſt meaſure to ſlight the advice of their ghoſtly Fathers. Be they carefull, with the ſooneſt, to get notice of the death or removall of the Officers of the Commonwealth, that ſo timely proviſion might be made for the ſupply of their places. But that no imputation of being over-pragmaticall in the affaires of the world, might be faſten'd on them, let them not undertake the ſollicitation even of their Friends cauſes to their Princes, but rather recommend them to the management of others.

SECT.

SECT. V.

How we are to behave our selves towards those Religious Orders, which pretending to the same designe with us, do very much derogate from us.

'TIs impossible to humour all mankind, and therefore some things must with constancy be endured. Men are to be perswaded that our Order is the consummation of all Religious Associations, and that, if there be any thing, for which other Religious Institutions are remarkable, the Society is much more venerable for the same as making a greater light in the Church. Setting aside singing and austerity of life (wherein indeed we differ from Monkes) there is a better regulation of all other things in the Society even to the meanest that have any relation thereto. Let there be an aggravation of those defects, whence it may be inferred that other Religious men cannot so well go through those employments wherein they any way intrench upon us. We must bandy with the greatest violence possible against those Religious Orders which have Schooles erected for the education of youth, especially in those places where our Society undertakes the same thing with reputation and advantage. Let it be hinted to Princes that such men are likely to prove disturbers of the Common-wealth. Let it be proposed to forraine Universities, that it is more probable those Religious men should prove their enemies then we. Let it be suggested to *P*rinces, that the Society alone is sufficient to carry on the education of youth. If they have Letters from the *Pope* or recommendations from some Cardinals, let their sollicitations to the *P*ope be mannaged by the interests

rests of *Princes*, that He also may be satisfied that the *Society* is not any way blameable, but acquits it self of the charge lying upon it. They shall procure from the Cities wherein they have Colledges, Testimonialls of their good conversation. It is of no small concernment to perswade the said Cities, that it is much to be feared that a diversity of Schooles and Teachers might occasion some disturbance. Be it supposed they are Religious men, it matters not, let ours in the mean time endeavour the assiduity of Study and exercise, to the admiration and with the applause of the rest.

SECT. VI.

How to cajoll rich Widdowes into a veneration of the Society.

LEt there be chosen to carry on this design Fathers that are about midle-aged, and *of a fresh and lively complexion*. Let some of ours make frequent visits to them. If any one of that condition expresse an affection for our Society, it is but just, on the contrary, that the assistances of our Society should be proffered her. If she accept thereof, and thereupon begin to frequent our Churches, let such a Confessor be assigned her as may direct her well, and encourage her to continue still a widow, by representing to her the advantages of a single life, as such, as, if observed, would prove extreamly meritorious to her. That the businesse may the better be carryed on, let her be perswaded to dismisse those Servants of whose attendances there is no great necessity. Let officers and stewards be proposed to her. Let such onely be assigned as are ne-

ceſſary for the government of her houſe, reſpect had of the place where ſhe lives and her quality.

The main thing which the Confeſſor is to endeavour, is, that ſhe may ſo far comply with his direction as to continue ſtill a widdow, and that ſhe follow his advice as that whereon is grounded all the aſſurance of her future ſpirituall advantages. Let the frequent uſe of the Sacraments be propos'd to her, as alſo the hearing of Sermons, and recitation of the *Letanies*. Twice or thrice a week let exhortations be made to her concerning the happineſſe of Widdow-hood, the inconveniences of ſecond marriages, and the dangers and grievances occaſioned thereby. Let him *merrily* propoſe to her ſuch Noble-men, as the Widdow, he hath to do with, would gladly venture a marriage with; but let them withall be ſo deſcribed, by a diſcovering of their humours and imperfections, that when the Widdow comes to heare thereof, ſhe may abhorre all thoughts of marriage.

Things being ſo mannag'd as that they are inclin'd to embrace a ſingle life, the next thing to be done is to recommend unto them the excellency of Religious vowes. To the end, that having once made a vow of chaſtity, they may not entertain the leaſt thought tending to a ſecond marriage. And when they are brought to this paſſe, let them be earneſtly perſuaded to diſmiſſe theſe young men (if they have any in their retinue) that are more then ordinarily given to jeaſting, to admit of few viſits, and to take order that thoſe few may be mannag'd with a great obſervance of mediocrity. Care muſt be had, that their Stewards, Chaplains and other Officers be ſuch as were either entertain'd upon our recommendation, or whoſe continuance depends on our character. Having gone thus far with the Widdow, ſhe is by degrees to be flattered into an inclination to do ſome good works, wherein yet ſhe muſt reſign her ſelf to be guided by the direction of her Ghoſtly Father.

SECT.

SECT. VII.

Of the wayes of perſuading Widdowes to perſeverance in a ſingle life; as alſo of the diſpoſall of their Revenues.

IF, beyond the ordinary affection ſhe may have for us, the Widdow make ſome demonſtration of her Liberality towards our Society by giving us her jewels or a very conſiderable ſumme of money, let her be made a partaker of the Merits of our Society. If ſhe hath made a vow of chaſtity, let her, according to the cuſtome among us, renew it twice a year. Let the domeſtick order of our Society be diſcovered and explain'd to her: which if ſhe be taken with, let it be preſcrib'd for her own Court Let monethly Confeſſions be appointed, as alſo for the Feaſts of our B. Saviour, the B. Virgin, and the Apoſtles. Let there be certain Cenſors of Manners, or a kind of Informers be appointed between the men and women, whoſe duty it ſhall be to take notice of what paſſes between the Gentlemen and the Women, and to give an account of it to the Lady. Let all noddings, whiſperings, private conferences be ſtrictly forbidden; let thoſe that offend to the contrary be ſeverely chaſtiſed.

Let there be about the Lady's palace vertuous maids well brought up, whoſe buſineſſe it ſhall be, by working ſeverall veſtments for the uſe of the Church, to ſpend their time and themſelves in the works of piety. Let theſe have over them a Governeſſe, to take an account of the expence of their time, and inſtruct them as to good manners. Let the Widdows be often viſited, and entertain'd and diverted with pleaſant diſcourſes, but ſuch as have ſome tiuſture of ſpirituall edification. Let

them not be harshly dealt with in Confessions; unlesse it be that there is little hope of getting any thing out of them.

It further contributes something to the continuance of Widdow-hood and the keeping of a fair correspondence with the Widdowes, that some small things should be done meerly to humour them; as for instance, to give them the liberty to come into our Houses, to admit them to conferences, when, and with whom of our Fathers they please. Let them not be oblig'd in the cold winter season to come out of their houses upon any occasion of Devotion. Let them have the same priviledge when they find themselves any way indisposed. If their Daughters marry, let their Nuptials be celebrated by Students that are not of our Society. If there happen to be a Funerall, let mourning be allow'd but respect had to decency: if there be any necessity of a Monument, let the structure be sumptuous. Lastly, whatever can be done that contributes to the sensuality and enjoyments of Widdows (if so be they are liberall and much devoted to the Society) let it be done, but with circumspection, and a care to avoid scandall.

As to the disposall of Widdows Revenues, let that commendable state and perfection of the holyest men be particularly propos'd to them, who through a pious neglect of their Friends, scatter the wealth of this world among those that are poore upon the account of *Jesus Christ*. Let the examples of other Widdows, who in a short time gain'd the reputation of great Saints, be urged for their imitation.

When therefore the Widdows have committed themseves to our conduct, with a readinesse to submit to the direction of the Ghostly Father, let it be seriously suggested to them, that their actions will be much more acceptable in the sight of God, if, being resolved to bestow their charities on Religious persons, they do it not without the privity of their Confessor. Thence will

will it not be amiſſe for the Confeſſor to require a ſchedule of the charities they intend to beſtow, to the end he may, according to his diſcretion adde to or ſubſtract from the Summs ſet down therein. The Confeſſors are to make the beſt proviſion they can to prevent the frequent interloping of Religious men of other Orders, leſt they ſhould ſeduce the Widdows, who being women, are naturally unconſtant.

When the Widdows have by a frugall management of their Eſtates, got together vaſt ſummes of mony, to prevent their taking any occaſion thence to think of ſecond marriages, let the Confeſſors propoſe, nay, perſuade them to an allowance of ordinary penſions and annuities for the better ſupport and ſubſiſtance of our Colledges and profeſſed Houſes, eſpecially the profeſſed Houſe at *Rome*. They may alſo be drawn in to beſtow the ſaid mony upon Repoſitories, veſtments, and other ornaments belonging to the Church, which may be ſerviceable for our Houſes after the Widdows are dead. Let the Widdows, to that end, be made ſenſible of the exigencies of our Churches, as alſo of the decays of our Colledges. Let them be encouraged to ſpend their ſuperfluities on things whence they may derive eternall fame, ſuch as are Churches, Structures dedicated to Religion, which muſt of purpoſe be deſigned at that time, that they may not want whereupon to exerciſe their liberality. The ſame courſe is to be taken with Benefactours and Princes who are at the charge of ſome ſumptuous Edifice for us. If it be to get jewels, let it be ſuggeſted, that they are conſecrated to Eternity, if the Widdows beſtow them on the Sepulchers of our Saints at *Rome*.

Let all this be confirmed by the examples of other Matrons that had done the like. Let it be ſhewn, how that by thoſe courſes they ſhall arrive to the height of perfection, when, by diſcarding the love of the things of this world, they quit the poſſeſſion thereof to the Lord *Chriſt* in the ſervants of *his* Society.

If they have any children who they intend shall embrace a Religious life, their liberality is by all means to be accepted, if any thing be offer'd; but for those Widdows whose children are so disposed of as to continue in the world, they are not to be so much pressed to liberality as the others.

SECT. VIII.

Of certain expedients whereby it may be effected that the Sons and Daughters of such women as have resigned themselves to the conduct of our Society, may embrace a Religious condition of life.

THis designe is to be carried on by a confederacy with the Widdow their Mother. For the Daughters, she is to treat them with all harshnesse, to persecute them with chastisement, threats, and abstinences, not to allow them cloaths suitable to their quality and the *mode*, and she may sooth them up with hopes of greater portions if they will go into Nunneries. Let her aggravate the insupportable humours of the husbands they may meet with, as also the grievances and inconveniences of Matrimony in generall Let the Mother pretend no small regret, that she had not been a *Nunne*. In a word, let her behaviour be such towards her daughters, that *wearied* out with the insufferable cruelties of the Mother, they may entertain some thoughts to *rest* themselves in a Monastery.

For their Sonnes, let our Fathers make frequent visits to them. Let them be civilly treated in our Colledges, where they are to be entertained with those things which

which may induce then to come into our Society. Such are the Gardens adjoyning to our Colledges where we take out recreations, &c.

When they are brought into the Refectories, let them be made acquainted with our cleanlineſſe as to all things relating to thoſe places, as alſo with the externall converſation among out Fathers. Let them not ſpare for litle preſents, and facetious diſcourſes, yet ſuch as favour ſomething of the Spirit. Let there be plac'd neer and about ſuch Widdows ſons ſuch inſtructors as are very good Friends to our Society, nay, ſuch as are reſolved to be members of it. Let not the Mother be over-ready in ſupplying her ſons with neceſſaries at certain times; let her pretend extraordinary expences, and incumbrances in her eſtate. If they are ſent to ſtudy, into Provinces that lye at a great diſtance from the place where ſhe reſides, let them be kept as ſhort as may be of money; to the end, that caſt down with a conſideration of their exigences in ſtrange Countries, they may earneſtly make it their buſineſſe to faſten on ſome Religious kind of life.

SECT. IX.

Of the wayes whereby the Revenues of our Colledges may be improved.

THe principall inſtruction to be given the Confeſſors of Princes, great Men, and Matrons, is, that, while they ſupply them with ſpirituall things, they may receive of them temporall things for the good and advantage of the *Society*. To which end they are to have a care they do not let ſlip the occaſions of accepting of any thing while it is offered; and if it be delayed, let

them be put in mind of it, yet so as that it may appear to be done with much indifference. Whoever among the Confessors shall not discover themselves very industrious as to this particular, let them be remov'd from their charge over Princes, and condemned to a domestick obscurity, as such as endeavour not the advancement of the common good. It is with no small regret that we have understood, how that some Widdows suddenly snatch'd hence by unexpected death, have, meerly through the neglect of our Fathers, forborn to leave us in their Wills abundance of rich and precious things belonging to the Church, our Fathers it seems making some difficulty to accept of them while the Widdows were alive; whereas indeed to get things of that nature, there ought not to be so much consideration of the opportunity, as of the will of the person that makes the proffer thereof.

The Confessors are further enjoyn'd to make their visits to the houses of the wealthiest Citizens and richest Widdows, as also to the Courts of Noble men. At such places are they prudently to make enquiry, whether, out of a desire to further their souls welfare, they themselves, their Friends or kinred or any others whatsoever, are resolved to leave any thing at their death to the Churches.

The same thing is also with no lesse circumspection to be sifted out of the Pastors of parishes and Prelates, such as had before been drawn in to some intentions to do works of charity. Things may be so ordered, that we may be no small gainers by the bargain.

With all the forementioned, the Confessors are to ingratiate themselves, by persuading them into a belief of the *Gratitude* of the *Society*, and their faithfull performance of whatever they undertake to do in relation to the places, which are bestowed on them by their Benefactors, much beyond what other secular Priests and Monks do.

They are further to have a particular account of the Gardens,

Gardens, Quarreys of Stone, Vine-yards, of the Cities wherein they reſide, of the villages adjoyning, of the Farms thereunto belonging. They are further to take notice whoſe poſſeſſion they are in, upon what contracts they are held, what incumbrances they are liable to; and laſtly they are to find out, whether thoſe eſtates may be gotten, either by contract, or by a reception of their ſons into the Society, or by deed of gift.

It will not be amiſſe ſometimes for thoſe that have devoted themſelves to our Society, whether ſex they are of it matters not, to make over their eſtates to the Colledge, with a proviſo, that, after a ſhort time all ſhall be made ſure to the Society. If it happen that the Widdows ſo qualifi'd as aforeſaid have only Daughters, let them by all means be thruſt into Monaſteries, that ſo with a certain dowry allow'd them they may be diſpatched out of the way. For the reſt, that is their Mannors, jewells and the whole reall Eſtate we ſhall make a ſhift ſome way or other to hedge in.

But if the Widdow at our devotion have only one ſon or more, and that there be no hope they will come into our Society, let it be ſuggeſted to the Matrone that it is ſufficient, if ſhe leave the Eſtate in Fee to her Son or Sons, and make over the ſumme of money which ſhe may have raiſed out of the Eſtate, by way of recompence for the Fortune ſhe brought, to the Society It happens ſometimes that there are devout Widdows, whoſe inclinations towards our Society are more then ordinary, living in ſeverall pariſhes; if ſo, our buſineſſe muſt be to induce them to make over their Eſtates to our Colledges, they receiving out of them from us a certain annuall Allowance for their lives; to the end, that they may proſecute the great affaire of Religion and their Souls wellfare with more earneſtneſs and leſs diſtraction, being freed from the diſturbances conſequent to the care of temporall things.

SECT. X.

Of the necessity there is to make some ostentation of the severity of discipline in the Society.

IT will not be amisse to expresse a certaine severity of discipline, by an ejection of those members out of the Society, whom it may be for the advantage of the Society to cut off as unprofitable. As to their qualities and conditions, it matters not whether they are old men or young men, though they have spent their age and spirits among us, or that they have been troubled with the stone, cholick or some other painfull chronicall disease ever since their first coming into the Society. The causes of ejection (besides the reserved causes, for which, unnaturall pollution excepted, it is lawfull to dismisse any) shall be these; if they divert the devout Matrones and others that are any way beneficiall to the Society, to other Religious Institutions, or use any arguments to the Parents or others who have the oversight of them, whereby they are induced to forbeare coming into the Society: If in the disposall of Estates they expresse any affection to their kinred, and prove occasions that all be not given to the Society. But before they be absolutely *dismissed*, let them be *mortify'd* for some years in the Society. If they chance to be Students, let them be put upon the vilest employments; Let them be kept back in the lower Schooles, that they may teach there. For the higher Studies, especially the fourth year in Divinity let them not by any means be admitted to. Let them be often put upon the reading of Chapters while the rest are at Table,

Table. If they are Fathers, let them not be suffered to receive Confessions; let them be deprived the freedome of all conversation with the strangers that come to the Colledge. Let the things they most delight in be taken out of their chambers. Let frequent penances be enjoyned them, and that publickly.

These things will by degrees open a gap for a dismission. If it chance that the persons charged with such disservices towards the Community, make their complaints to the Provincials of the hard measure they receive from their Superiours and others whom they find it so difficult to satisfie, let not such expostulations be easily entertain'd or credited, let the carriage of the Superiour be excus'd, let them be return'd with exhortations to obedience and complyance with their Superiour in all things wherein there is no sin.

Let not the Superiours be any thing scrupulous in point of dismission. For since the word SOCIETY is the characteristick of our Order distinguishing us from all others, and that a Society supposes there are *Socii* or Members of it, it is not to be wondred, that where there is a Society, there should also be *Dismission*. The obligations that are between a Society and its Members are not indissoluble, nor argue any perpetuity. No sooner was the Society settled but dismission was immediately exercised.

And to make this appear, there needs no other argument, then that the Society requires only simple vowes from Scholars and those that are called *Formall Coadjutors*; which vowes do not include a mutuall contract, as if the Society were obliged to a perpetuall maintenance of those persons that are entertained into it upon such vowes. No, that cannot without absurdity be imagined, for the obligation lyes only upon the person that makes the vow, and not upon the *Society*, which hath a priviledge to dismisse any whatsoever received in upon such vowes, whensoever, and upon what occasion soever it shall be thought convenient. Nay, what

is

is yet more then all this, though there are some in the Society who make profession of four Vows, others of the three solemn vowes, according to the custome of other Monks, yet is it not impossible but that such may be dismiss'd out of the Society.

SECT. XI.

How the Fathers of the Society are generally to behave themselves towards those that are dismissed.

WHereas it is in the power of such as are dismissed to do no small prejudice to the Society, it is but fit some ways should be thought on whereby they might be prevented. To which end, before they be absolutely dismissed out of the Society, let them be engaged to promise, and that by a testimoniall under their hands, that they will not speak any thing that shall derogate from the honour of the Society Let a great care be taken, that the person dismissed may not have accesse to those spirituall or secular Grandees, into whose favour he endeavours to insinuate himself and make his advantages of. Let his vices, & his evil inclinations be aggravated where ever he may casually be spoken of, especially those imperfections, whereof he had, for the innocent satisfaction of his conscience, some time made a faithfull discovery to the Superiours, and according to which he was governed and disposed of in the Society, to which end he had made that revelation of his infirmities.

If the Grandees whom such a person makes his addresses to, have an aversion for our Society, we must find out some grave men in whom we have an interest.

who,

who, not seeming any way to reflect on us, may lay rubs in his way, and hinder him from coming into favour with him who is not well affected to us. But if all the applications of such persons cannot prevail so far with the Grandees as to make them slight the dismissed person, let them be induced not to countenance him in all things. Let there be a writing sent from one Colledge to another giving an account of those that are dismissed; and let the causes of their dismission be layd down with the greatest aggravation that may be. In our exhortations, let it be said of the person dismissed, that it was his earnest desire to be readmitted into the Society. For the satisfaction of strangers, let those things be assigned as causes of his dismission, for which we are generally abhorred by the vulgar; and this will make the dismission of any whatsoever seem much more plausible.

If the person dismissed be credited in the things he scatters abroad to our prejudice, let the mischief he intends be as much as may be prevented, by this course. Let some of the gravest of our Fathers be culled out, whose businesse it shall be to oppose and smother the speeches of the person dismissed with the authority of the *Society*, the reputation it is in, the advantages which the Church of God derives from its endeavours, the great esteem men have of it as to strictnesse of life and soundnesse of doctrine. That thence it comes to passe that our Fathers are entertaind for Confessors and Preachers to Kings, Princes and Magistrates. Let them make appear how zealous we are for the good of our neighbour, and therefore much greater must be the tendernesse we have for any one of our own Society. Let those be invited to dinners in whom the dismissed person seems to have any interest: and this, out of a design to persuade them not to countenance the discarded party, and that they are obliged in conscience to presume that a Society of Religious men are rather in the right then one discontented dismissed person.

Upon

Upon that, they are to take occasion to give an account of the causes of his dismission; convincing them with as much probability as may be, making all the discoveries they can of the frailties and imperfections of the person dismiss'd, omitting nothing contributory to their design.

But, be it suppos'd, that some things are doubtfull, let them beware how they admit dismiss'd persons to any Ecclesiasticall Benefices or employments, unlesse they give a considerable summe of money, or make over their estates to us, or, after some extraordinary manner express the great affection they have towards our Society. The Confessors are in like manner to suggest the same thing to Kings and Princes, that when they are to advance any one to honours, they may look on as a great motive to do it, the liberality and good affection of such towards our Society, as having founded us a Colledge, or done something of that nature for us.

If it happen that the persons who are dismiss'd find much favour in the sight of men, let there be a diligent enquiry made into their lives, dispositions and defects, and let them be divulged by some secret Friends of our Society, and by the devout Matrons of a lower ranck. Let not these latter any way countenance the dismiss'd, and if they afford them any entertainment at their houses, let them be terr fi'd with Censures; and if they persist to do it, let them be deny'd absolution. If the dismiss'd person be commended for any thing, we must on the contrary, as much as may be, endeavour his disparagement, to which end though we make use of subtle and ambiguous propositions, yet must it be so done, as that they may alienate the inclinations of men from the dismissed person, and bring him to some remarkable discredit. The unfortunate accidents that happen to such as are dismiss'd are to be discover'd, in our Exhortations, with much commiseration, that others may be terrify'd, and remain in the Society, though not without some indignation.

SE CT.

SECT. XII.

Of the choice of young Lads for the Society, and the wayes whereby they are to be retained.

THis is an affair requires the greateſt care and induſtry imaginable. There are four qualifications which we would gladly have in thoſe who embrace our Inſtitution; that they be of good *wits*, of allowable *beauty*, of a noble *extraction*, and *rich*. That ſuch may be the more eaſily drawn in, let the Præfects ſhew them all the favour they can; let them not be perſecuted by the Præceptors; let them be often commended; let preſents be made them; let them be permitted to go into the Vineyard and there entertained with fruits: upon ſolemn occaſions let them be treated in the Refectory. For others, let them be perpetually terrify'd with rods, let them be charg'd with crimes though there be only ſome ſlight conjectures of their being guilty thereof; let them always be entertained with an angry countenance; they are to be ſharply reprov'd, and put upon things that are moſt diſpleaſing to them. Let it be ſhewn how inclinable youth is to that which is evill; if they embrace not a Religious life, let them be terrifi'd with eternall damnation. But when they make it their ſuit to be admitted into the Society, let them be put off for a time. In the interim, let them be cherish'd and encourag'd; in the conferences that are had with them, let the eaſineſſe of the Inſtitution be much inſiſted upon. By this means will their deſires be heightned to a greater earneſtneſs for their admiſſion.

And

And if it comes to passe afterwards that any one of those that have been thus dealt with chance to leave the Society, let him have cast in his dish his former importunity to be admitted into the Society.

But whereas the main difficulty lyes in cajolling the sons of Senators and the wealthiest men in the Country; if there be any such recommended to our Colledges let them be sent to the Novitiat at *Rome*, but let the *Generall* or *Provinciall* of *Rome* have notice thereof beforehand. If they come into *Germany*, *France*, *Italy*, and seem to have some inclinations to enter into the Society, let them without any scruple be entertained in those Dominions wherein the supreme Magistrate is our Friend. For under such a Governour the precedent instructions, or some thing suitable thereto, is to be put in practise; for his Subjects, finding it much to their advantage that they are countenanced by us, will not easily rise up against us, and if they do, they shall get nothing by it.

And if any occasion offer it self to draw in the sons of those, who, in order to their studies come to our Schooles out of other Provinces, let it not be neglected, especially when they are arrived to the understanding to lose and squander away their mony, and so, partly by reason of the shame they conceive at their prodigality, partly out of a fear of their Parents and Friends displeasure, and the inconveniences they are likely to run into, are the more easily prevailed with.

To prevent the inconstancy of those we entertain, according to the severall qualities of the persons, we are to insist very much on the misfortunes that happen to those that are dismissed. And that the Parents and Relations of those that embrace our Institution may in some measure be satisfied, let them be made sensible of the transcendency of our Order above all others, and what a veneration the world hath for our Order; as also let them be entertained with something concerning the great respects which Kings and Princes bear

bear the Society. Nay further, let our Fathers insinuate themselves into their familiarity, and humour them as much as may be, if there be any necessity or that the worthinesse of the person require it.

SECT. XIII.

Of the Nunnes.

LEt our Confessors be very carefull that they do not any thing whereat the Nuns may be dissatisfied, because they have proved such great Benefactresses to us, that some of them have very much contributed to the foundations of our Colledges, many of them giv n half their dowry, with the consent of the Monastery and Abbesse. Wherefore, were it only for that they are retired out of the world, let them not be molested, but resigned over to the Bishops. On the contrary, let us hold a fair correspondency with the Nuns, lest they bring any trouble upon the Society for the half dowries we have received from them, and upbraid us therewith.

SECT.

SECT. XIV.

Of reserved Cases, and other causes of Dismission out of the Society, then what have been mentioned before.

BEsides the cases elsewhere assign'd in these Instructions wherein it is only in the power of the Superiour, or an ordinary Confessor, by a priviledge derived from the Superiour, to give absolution (that is to say, in the cases of Sodomy, Fornication, Adultery, rapes, unchaft embracings of man or woman; as also if any shall upon any account whatsoever attempt any thing against the *Society*, what zeal soever his action may proceed from) be it known that there are other causes of dismission out of the Society, and that accordingly the persons therein concerned are not to be absolved, till such time as they have promis'd, out of Confession, to discover, either of themselves, or by their Confessor, what they have done, to the Superiour. Who, being acquainted therewith, if he find there were severall persons engag'd in the sin confessed, or that it is a thing tending very much to the dishonour and prejudice of the *Society*, he shall not absolve the Penitent, unlesse he promise, either that he will write of it himself to the Generall, or give his Confessor or the Superiour to write concerning it. If he make any difficulty to do either of these, he shall be look'd on as absolutely incapable of *Absolution*. Now the General having taken cognizance of the penitents case, and consulted with the Secretary, shall make that provision therein which he shall conceive to be most for the advantage of the Society, and so shall order the Penitent

tent to be dismissed out of the Society. Which sentence if he shall refuse to submit to, he can never be effectually absolv'd. The same course we have concluded to be taken with our Divines in reserved cases, and the approbation of the Apostolick See, notwithstanding the fruitless endeavours of some to the contrary. The Confessor however is not to reveal that the Penitent is to be dismiss'd out of the Society for the reason aforesaid. If the penitent shall, of himself out of Confession, discover his fact, let him be dismissed. If he shall refuse to discover, let him be dealt with according to the provision made against feigned cases. In the mean time, as long as he shall refuse to declare the business, out of confession, so long let him be accounted unworthy to receive absolution.

If it happen that any of our Confessors shall come to hear, that some person that is not of our Society (whether of the two Sexes the party be of is not material) hath committed some act of abomination and uncleanness with one of the Society, they shall not absolve the former, till such time as ours hath, out of Confession, acknowledg'd the crime. But if he will acknowledge it, let ours be dismiss'd, the other absolv'd.

If two of the Society chance to commit Sodomy together, let him who shall not reveal it be dismissed; let him who made the first discovery thereof be continued in the Society; but let him be so persecuted with acts of mortification, as that he may be glad after a short time to follow the other.

It is further a certain prerogative of the Society as it bears an analogy with a Body, to disburden it self of such persons, as, in processe of time, it shall find unciviliz'd as to point of Morality and ordinary discourse. Nay, it is left to the Superiours to dismiss any one assigning what causes they think fit for their so doing, having first acquainted the Generall with the business. And somewhat to hasten their dismission, let all things be done contrary to their inclinations; let them be purposely

posely vex'd; let all their desires be answered with denials, though they be for things ever so inconsiderable; let them not be admitted to the more worthy studies; let them be disposed under such superiours as they cannot comply with, but with regret and indignation. If any discover so much of their exasperation as to oppose the superiour, or make complaints of him before the lay-brothers, let them be wormed out of the society. Let the same course be taken with those who shall express any dissatisfaction at what is done in the society, in relation to widdows, and the management of common-wealths, or shall speak favourably of the *Venetians* who banish'd the society out of their territories.

Immediately before the dismission, let the person to be dismissed be sharply reproved; let him be removed from a certain employment, and be put one while upon one thing, and another upon another. But whatever he is employed in, let some fault or other be found, that he doth not discharge his duty as he ought. According to the excess of his miscarriages, let him be assigned more grievous penances. Let a recital be made of his failings and miscarriages, out of the reading-place in the refectory, while the rest are at table, to put him into the greater confusion. And so at that very time, while he betrayes a remarkable impatience, in the sight and hearing of the rest, let him be dismissed, as one that is a scandal and gives evil example to others. But before hand let there be notice taken what things he hath, and let him be commanded to go to some place, as into the Vineyard, or the next adjoyning colledge, to the end that in the place where he least expects it, the irrevocable decree of his dismission may be served upon him.

SECT.

SECT. XV.

What persons of the Society are the most to be cherished and encouraged.

IN the first place are to be numbred those indefatigable labourers in the harvest, who make it their business to improve not only the spiritual, but also the temporal good of the society. Such are the confessors of wealthy widdows, who, when, by the decayes of age, they are no longer able to discharge those places to the satisfaction of the Matrons: are to be removed, and others that are more vigorous and full of spirits appointed to supply their places. Let not these want any thing of accommodation in what relates to meat, cloaths, or ought else; and let them not be persecuted by the *Ministers of Penances*. Against such the confessors are not easily to admit any complaints or informations.

Let there be also a great tenderness expressed towards those, who, having observed the least miscarriages in others, put up secret informations thereof to the superiour, or being appointed Ministers, sub-ministers, Beadles, are very ingenious in finding ways to mortifie others, not out of any affection they have for them, but a love of Religious discipline.

Let those young men be chrished who are any way related to our Benefactors and Founders, to which end let them be sent to *Rome*. If they study in their own Provinces, let them be so far complied with in all things, that they may be sensible of the indulgence of the society towards them.

Let some favour be also shewen those young men,

men, who have not yet made over their estates to the Society. But when that is once done, where they had before bread and milk, bread alone may then serve the turn.

Nor are those to be dispos'd into the lowest rank, who prove excellent *Decoyes* to bring in many choice youths into the Society; for in that they expresse the greatnesse of their affection and respects for our Institution.

SECT. XVI.

Of the contempt of Wealth.

THat the world may not imagine that we mind nothing but our own advantages, and think us too much inclin'd to avarice, it will contribute some thing thereto, if we do not admit charities for the ordinary offices that are done by our Fathers. Let not the meaner sort of people be allow'd buriall in our Churches. For the Widdowes who have devoutly exhausted themselves by their liberality towards us, let them be harshly dealt withall by the Fathers. The same course is to be taken with those persons who have made over any thing to the Society; nay, though they should come to be dismiss'd, let it be done so as that nothing may be returned them, or at least, let the Society be sufficiently allow'd for the charge and trouble it hath been at about them.

Let it be the especiall care of the Superiours to keep those secret Instructions in their own custody, and that, if there be any occasion they should be communicated, it

it be done to very few and those the gravest among the Fathers. They are also to gather out of them those directions which may prove most advantageous to the Society; and let them not be communicated as things written by another, but as the observations of their own prudence and experience. And if it come to passe, (which God forbid it ever should) that these admonitions fall into the hands of strangers or any that are not members of our *Society*, that is, such as are likely to take them in the worst sence; let it be absolutely deny'd that the Society makes any such advantage thereof; and let such men be confirm'd in that apprehension by those of our Fathers who it is well known are ignorant thereof. To oppose the credit might be given these *Secret Instructions*, let our *generall Directions* be produced, and those *Rules* of ours, either printed or written, that are contrary thereto. Lastly, let strict enquiry be made, whether the discovery of them happened through the treachery of any of our own (for it is impossible any Superiour should be so negligent in the safe custody of Secrets of so great concernment to the Society) and if any one be suspected, though upon ever so groundlesse conjectures, let him be charged therewith, and dismissed out of the *Society*.

THE END.

OBAD. Chap. 1. Verſ. 6, 7.

How are the things of Eſau ſearched out!
How are his hid things ſought up.
The men that were at peace with thee deceived
thee, and prevailed againſt thee: They that
eat thy bread have layd a wound under thee.

A

DISCOURSE

of the

REASONS

Why the JESUITS are so generally hated.

Originally written, by

FORTUNIUS GALINDUS.

Printed for *Richard Royston* and *Thomas Dring*, 1659.

XUM

To the READER.

FRom *some passages in the ensuing Treatise, it may easily be inferred that the Author thereof was a* Roman Catholick, *that is, one, who, though dissatisfied with the* Jesuits, *yet seems to deal with them as mercifully, and with as much tenderness as might be. So that it is to be imagined the Piece was written rather out of designe to bemoan their miscarriages, that they might thence take occasion to reform them, then out of any pique that the Author seems to have against the* Society, *whose serviceableness to the Church upon their first Institution he sufficiently acknowledges and celebrates. Whence, if a man reflects on the time it was written in, that is, while the Society had yet somewhat of its first purity and zeal left, before the Canonisation of S.* Ignatius *and* Xaverius, *he must withall imagine, that it began to degenerate, in a manner, as soon as it began. And what is consequent to this, that, if some zealous Christian should in these dayes undertake to give an account,* why the *Jesuits* are so generally hated, *since the discovery made of their horrid and extravagant* Tenents, *and the abo-*

minations they have introduced into Christian Morality, *he would be so far from confining himself to the shortnesse of such a Discourse as this, that he would haply take it as a favour, to sit down and breathe a little, after a second or third Volume.*

A Dis-

A Discourse of the REASONS WHY THE JESUITS Are so generally *HATED*.

THat the *Jesuits* are so odious every where, and that, where there happens any discourse of them, they are evil spoken of, not onely by *Heretick*s, but also by the greatest part even of *Catholicks* themselves, I am for my part inclined to believe it done, in some measure, *undeservedly*, and that in some measure also it may come to passe through the *miscarriages* of some of the *Society*. *Undeservedly*, I say, in some measure; because, as it is notoriously known to all the world, if the *Jesuits*, by the miraculous providence of God raised up in this last age, had not with might and main bestirred themselves, *Germany* had been over-run with *Protestantisme*, and the Catholick Religion clearly turned out of doores.

How serviceable the Jesuits have been to the Church and Catholick Religion.

For the Fathers of the Society were the men that found out the secret of bringing youth under the yoke of Religion; those instructed the Priests no lesse in

A Character of the Jesuits at their first Institution.

good manners then sound doctrine; they animated the Princes in the cause; they waged a holy war against the Hereticks both by word and writing. They are as it were the choice forces of *Israel* commanded by their Captain-Generall JESUS, fighting against the Amalekites, did they not attribute to their own valour the good successe they have, whereas indeed it is due only to the *Moses* on the top of the Mountain whose earnest addresses to Heaven gives them the victory over their enemies. *For when* Moses *held up his hand,* Israel *prevailed; but when he let down his hand,* Amaleck *prevailed. Exod.* 17.

And that this was also a figure of the manner whereby the Enemies of the Church of God were to be destroyed, we have a hint in the book of *Judith*, Chap. 4. *Moses overthrew Amalec who put his confidence in his own strength, by fighting against him, not with a sword, but by holy prayers. So shall it be to all the enemies of Israel,* which is as much as to say, as that they were to be overcome, not indeed by humane force, or a transcendency of Learning and eloquence, but by the pious addresses of men that have absolutely resigned up themselves to the service of God.

They are odious for their Aulicisme and monopolising the favours of God and Princes.

Now one miscarriage of the *Jesuits*, which makes them so generally odious, is this, that some among them are more intermedling then they should be in the affairs and counsels of Princes and too often seen in their Courts, as if their designe were to monopolize to themselves all favour with God and man, to the end that all being forced to make their applications to them, whether they addresse themselves to God or their Princes, they may think themselves obliged to court the mediation of the *Jesuits*. Hence comes it that the Society looks upon those

those that make their confessions to *Franciscans*, *Dominicans*, or *Augustine*-Friers, as no good men. And thence it is obvious to inferre, that, in those Courts where the Jesuits are predominant, Godlinesse is made a stalking horse to temporal advantages.

A way for Courtiers to insinuate into the Jesuits favour.

For if a man make frequent Confessions to the Jesuits, (if being supposed done after he had, by a former confession, cleansed himselfe to some other Monk of all the more horrid crimes he was guilty of) and, when he comes to hear Mass casts himselfe devoutly down on both knees, smite his breasts the harder to make a greater discovery of his penitence, give up his name to the sodality of the blessed Virgin, He speak highly of the childish playes and comedies, though full of pedantical fooleries and elusions, that are acted in their Colledges; in a word, if in all things he expresse his affection to the *Society*, this they look on as a godly man, and one sequester'd to the service of God, and consequently one to be very earnestly recommended to Princes, and to be put into the most beneficial places in the commonwealth. And if it happen that, after he hath so crept into employments, he play ever so much the Tyrant in them, cheat the Prince that entrusts him, make havock of the Provinces committed to his charge, yet if he send presents to the Colledge, and, in case there be any money to be raised or fine imposed upon, give the Fathers of the Society timely notice thereof (to the end that their sollicitations on that behalfe may prevent those of all others.) they think it not the least violation of conscience and Religion to patronise him, as conceiving it a thing not inconsistent with the glory of God, that the society should be remarkable also for its wealth, powerfulnesse and influence over Princes.

How farre they may be wicked and Tyrannicall in the employments they get into by their recommendation.

Whether ye eate or drink, or what ever ye doe else, (saith the Apostle, [1 Cor. 10.] for instance, patronise such wicked men in their enormities as are benefactors to the Society) *Let all be done to the glory of God* [Prov. 16.] *For the Lord hath wrought all things for his own sake, yea, even the wicked man*; especially such of that predicament as by their wealth endeavour to further and oblige the godly. Those Princes therefore are to be highly commended, who, though they express a more then ordinary affection to the Jesuits, yet think it no impudence so to confine them to their Colledges as not to suffer them to set a foot in their Courts, unless there be need of a Confessor, or that the Fathers have some urgent occasion personally to attend the Prince.

The several affections of men, women and children towards the Society.

There is a kinde of devotion that speaks a certain manhood and generosity, and there is another kinde which betrayes its childishness and effeminacy. It is not to be imagined that man hates the *Jesuits* who does not in all things approve and applaud what they do, and according to the Proverbe *dance where ever they pipe.* Nay on the contrary, he puts a greater obligation on them then any other who endeavours to limit them only to a care of their own concernments, and diverts them from an over-busie sollicitation of Court suits and projects. For being persons of a scholastical education, and consequently of a pedantical humour and judgement, it may easily come to passe that they should be mistaken and overseen in giving political and œconomical advice. Which when ever it happens, the miscarriage of the designe undertaken is fastened on them, and consequently on the whole Society; in so much that thereupon a general *odium* falls upon them, so that their after-endeavours prove ineffectuall, and what *Ho-*

The unfitnesse of the Jesuits to medle with Court-affairs.

mer said of *Margites* may pertinently be applied to them.

Multa quidem nôrat, sed prave eadem omnia nôrat.

Nay, though they were not the Authors and abettors of counsels pernicious and destructive to the publick weale, yet there needs no more then their importunate frequentation of Courts, and their familiarity with Princes, to make a discovery of their polypragmatical insinuations, and to shew they cannot well avoid the censure of being the givers of those counsels. Nay, which is yet more, be it suppos'd their prudence is such as that they avoid all these inconveniences, yet methinks the very example of S. *Peter* should give them an alarme to depart Princes Courts. For if his but once coming to Court prov'd so unfortunate to him, as that he denied his Master thrice, what miracle is it, that they who have their habitations in Palaces, should deny Christ once, especially when they cannot pretend so great an affection to him as Saint *Peter* could.

The example of S. Peter should deter them from Palaces.

Another thing that brings an *odium* upon them, is, that it is apparent they are too great lovers of themselves, and a sort of labourers in the Lords vineyard that will not worke but at excessive rates. And this proceeds out of an Imagination they have, that their endeavours will not prove so beneficiall to the Church, if they abound not in all the accommodations and enjoyments of life: but as for the *Monks*, *Friers*, and others, who yet make it their business to be in some measure serviceable to the publick, whether they have bread to put in their mouths or not, they think themselves not any way concern'd; it being their mine designe to work themselves into such annuities and revenues, as that they may with the profits thereof build Courts and Palaces.

They are odious for their insatiable covetousness.

This

They care not how burdenſome they are to Princes and Provinces.

This it is that makes them ſo careleſs how burdenſome they are to Princes, and without the leaſt remorſe, make deep holes in their Exchequers, though to the apparent inconvenience of whole Provinces, whereas, had they the leaſt reflexion of their being religious men, and ſuch as had profeſſed the furtherance of publick advantages, they would have made it their main buſineſs ſo to order the management of affairs, that they might be as little troubleſome to others as poſſible. *Si populo conſulis*, ſaith *Cicero*, *remove te à ſuſpicione privati alicujus commodi.* If thou wouldſt promote the advantages of the people, be carefull to avoid the leaſt ſuſpicion of minding any private concernment. Nay, though it were granted, that Princes were, of their own accord, inclined to be ſo profuſe in building Palaces for them, their inſinuations and eloquence ſhould rather be employed to divert them from ſuch extravagances, and that they ſhould prove a means to perſwade them to make proviſion for thoſe whom the fear of poverty deters from the profeſſion of the Catholick Religion, out of a miſtruſt, that they ſhould not finde among the Catholicks a comfortable ſubſiſtence for their wives and children. And the better to effect this, they ſhould ever be minding them of that golden ſaying of *Clemens Alexandrinus*; *Scio Deum poteſtatem nobis uſus dediſſe, ſed eum tamen uſque ad id, quod eſt neceſſarium, & uſum communem eſſe ſtatuit. Abſurdum verò & turpe eſt unum Lautè vivere, cùm multi eſuriant. Quantò enim eſt glorioſius multis benefacere, quàm magnificè habitare? Quantò autem prudentius in homines, quàm in lapides & in aurum impenſas facere?* "I know "God hath left things to our diſpoſal, but with this "caution that we purſue only that which is neceſſary "and in ſome meaſure contributes to the general good, "Twere an unhandſome and unworthy thing that one "man

2 *Pædag.* 12.

"man should live in the height of enjoyments, while a "many others are ready to starve. For, how much "more glorious is it for a man to be a benefactor to ma-"ny, then to live in Palaces? Does it not speak a grea-"ter prudence for him to exercise his generosity upon "mankinde then upon stones and gold; And this the *Jesuits* should so much the rather make it their business to practice, for that they have found by many examples of their own society, how great an influence a sincere, and not a personated profession of poverty hath over the minds of men. *Possevinus* in his *Bibliotheca Lib.* 4. *cap.* 9. gives a relation how that the *Chineses* and the *Indians*, observing in the *Jesuits* a certain contempt of wealth and the concernments of this world, became great admirers of them, and it proved a motive to many to embrace the Christian Religion. Now how true the old saying is,

How the Jesuits first behaved themselves among the Indians.

Cœlum, non animum mutant qui trans mare currunt,

We need go no further for an instance. For with the *Jesuits* continue among us *Europæans*, their humour and behaviour is much otherwise then it is among the *Indians* and *Chineses*. For here they are a sort of horseleeches that can never be satisfied, nay on the contrary, when there is a plentifull provision made as to their subsistance, yet can they not forbear milking mens purses out of contributions towards the utensils and necessaries of the Church, or to enlarge or beautify their habitations, or to make their gardens more pleasant, or in order to preparations for the acting of some Comedy (which if it be not done with the greatest profuseness and magnificence imaginable, playes must unavoidably fall into discredit) or lastly, to furnish themselves with something, whereof onely they themselves see the necessity there is of it.

How among the Europæans.

And

The end and means of the Jesuits.

And it will be found upon enquiry true, that, what ever they may pretend of the glorious end they have propos'd to themselves, namely, the salvation of mens souls and the glory of God, they put much more confidence in the weak arme of man, then in assistances of God.

Whence it comes that the Jesuits do not work miracles.

Whence it is to be conceived, that it comes to pass, that God doth not so much prosper their endeavours with his benediction, nor favour them with the gift of doing miracles, as he doth other religious orders. For they are of the number of those who are said in the Scripture to be *of little faith*, and to carry their eyes in their hands, as hardly believing even that which they see. Such a character is that which our Saviour gives those that are not firme in the faith; when he sayes, *Be not overcarefull, saying what shall we eat, or what shall we be cloathed with; for all those things the Gentiles are inquisitive after*; that is to say, those who have not Faith. But it is the property of that Faith that worketh miracles *to believe in hope even against hope, not to be distrustfull, but to give glory to God who calls those things that are not as those things that are.*

Nor indeed is it a small affliction to them, to finde themselves much more inconsiderable then all other Religious Orders as to the gift of Miracles, in so much that when any thing more than ordinary happens among them, 'tis a good shift for the reputation of the Society, immediately to cry it up for a miracle. But God, who blesses sincerity and abhors Sycophancy, hath so by his all-seeing providence disposed of all things, that the Church hath not yet found just grounds to admit any of the Society into the number of Saints: not that the

This passage agues the piece written before the canonization of Ignatius Loyola *and* Xaverius.

Insti-

Institution of the society is either less holy, or less advantagious to the Church then those of the *Franciscans*, *Dominicans* and the rest, but as it were purposely to abate the pride and insolence of the *Jesuits*. For since it ordinarily happens, partly by reason of the excellent men that are of the society, partly by reason of the familiarity they have with Princes, that many of them grow insolent to the highest degree, as I shall more fully discover anon; how farre would they forget themselves, if the society were honour'd with the gift of miracles? For this reason was it that God was not wont immediately to hear even the Prophets themselves, lest they should be flattered into a great opinion of themselves, as we might exemplify in *Eliah*, *Elisheh*, *Jeremy* and others. Another reason of Gods withdrawing his hand from them, may be, to teach us, that, in all things, especially those wherein his own glory is principally concerned, as the ordinary means and helps to compass the thing intended, are not to be neglected, so ought a man not to put his trust too much in humane prudence; for that were as much as if one should upon his own strength undertake to do all things, and have so little reliance on God as if he were not concerned in his affairs.

Why God sometimes heard not the Prophets.

But this turns to their prejudice and alienates mens inclinations from them, so that it happens through their own fault that they have not to do with many great affairs wherein they might prove serviceable. For there are many who oppose their admission, and the building of Colledges for them, principally out of a fear they are in, that they will never be satisfied, but will ever be begging till such time as that they have not left any thing to aske. For though they take nothing for teaching, and that any one of them in particular have not the

Their teaching gratis, no great advantage to to any.

disposal

disposal of ought, yet what convenience or advantage does accrue thence to the Prince or Provinces, when they can make no other use of them or their labours, unless they be at vast charges to build them Colledges, and endow them with considerable Revenues?

They are prejudiciall to many.

Besides, by this proceeding of theirs, they incurre the displeasure of the Monkes and other learned men, who really are in want, when they are so busie about mens estates both reall and personall, that, grasping all to themselves they leave as little as may be to the others.

A scandall to Heretiks.

Lastly, *Hereticks*, perceiving the track of abundance of mony going into the *Jesuits* Colledge, but not the least signe of any coming out again, and being perswaded that they live very frugally, spending little in food and cloathing, take thence occasion to imagine theyhave vast treasuries, and that they lay the foundations of tumults and disturbances, and think they do that which is unjustifiable, when, having all the accommodations of this life, they are nevertheless such importunate Beggers; and intrench so much upon others that are in necessity, and upon these grounds conclude them worthy hatred.

Senec. de Vit. Beat. lib. 2.

Est intolerabilis res poscere nummos & contemnere. Indixisti pecuniæ odium; hoc professus es, hanc personam induisti, agenda est. Iniquissimum est, te pecuniam sub gloriâ egestatis acquirere. "Tis an "insupportable thing in a man to be desirous of mony "and at the same time to contemne it. Thou hast de"clared hostility against wealth: thou must prosecute "it; thou hast undertaken that part, thou must needs "act it. 'Twere an unjust thing in thee to grow rich "under the name and pretence of poverty.

Another

Another thing that brings an *odium* on the *society* is the insufferable *pride* of some *Jesuits*, who conceive such an over-weening of themselves, that, because there are some among them very eminent for their worth and learning, they presently imagine they ought also to be accounted such, behaving themselves arrogantly, and crying out, *Who but we Jesuits?* Hence comes it that they would not have any man accounted an *Orator*, *Poet*, *Philosopher*, or *Divine*, unless he be a *Jesuit*, or at least have been a disciple of the society. They would have men look on the society as the ware house of all wisdome, nay, would so farre monopolize all Literature to themselves, as not to allow any the least reputation of learning, if he did not acknowledge it derived from the *Jesuits*. Whence it comes, that, besotted with a strange perswasion of their abilities, they insolently trample on the most learned, pass their censures on their writings, with as much contempt as if they were the compositions of those that come to hear their Lectures, and thus do they presume to exercise a certain Tyranny in letters.

They are odious also for their pride.

Would monopolize wisdome and learning.

Contemne and slight all others.

To what hath been said may be added, that it is ordinary with them to make use of the interest they have with Princes to protect and shew favour to the greatest malefactors, thus abusing the goodness of their Soveraigns, meerly to make ostentation of their own power, as also to draw in others, that is in a manner to encourage them to mischief out of hopes of impunity. Nay, they are so strangely besotted with an insupportable humour of being the managers and disposers of all things, that they think it nothing to raise

How they abuse the favours of Princes in the protection of malefactors.

raiſe miſapprehenſions and diſſatisfactions between ſubjects and their lawful Magiſtrates, and ſtick not to faſten any calumnies and diſgraces on thoſe Soveraign Princes who are not at their lure. Nor were it any difficult matter to give inſtances thereof; but, out of tenderneſs to the reputation of the Princes therein concerned, I forbear them.

They hated for their pragmatical intermedling in all mens affairs.

Laſtly, their Curioſity is none of the leaſt cauſes of the averſion conceived againſt them. They are come to that height of it in *Rome*, that they generally commence themſelves in all affairs and tranſactions, there being nothing relating to Religion, private or publick intereſt, that they can endure ſhould be effected without their agency and ſollicitation. He therefore that is deſirous of a Canonry, an Abbacy, or a Preſidents place, muſt above all things be ſure to make his addreſſes to the *Jeſuits*. Moreover, in matter of farre greater concernment, ſuch as may be the making of great matches, nothing thrives unleſs the *Jeſuits* are employed in the management of the buſineſs. His Holineſs *Paul* v. in the ſetling, diſpoſal, and improvement of his Domeſtick affairs makes uſe of the Procurator of the *Jeſuits*, a perſon it ſeems ſo much in favour with him, that, though he hath hardly the face of a man, and very little acquaintance with Letters, he intends to honour with a Cardinals cap, to requite the fertility of his brain in finding out projects to raiſe mony, and his dexterity in removing the Obſtructions ariſing therein. In ſo much that he hath not only the priviledge to come into his Holineſs's preſence, when others, ſuch as the Ambaſſadors of Princes, are forced to attend, but alſo to bring in what perſons he pleaſes along with him.

The Jeſuits Procurator a great Favourite of Paul the fifth.

Why ſo gratious.

Whence

Whence it is manifest how far more advantageous it is for a man to be well skilled in contriving ways to raise moneys, then in providing for mens souls, at least among those, who, though they have undertaken the direction of souls redeemed by the pretious blood of Jesus Christ, either know not what a soule is, or make no more account of a mans, then they would do of a fishes, and reflect no more on the duty lies upon them, then onely the word *Fishing* whereby it is allegorically expressed; as being such as among whom that person should not have wanted entertainment who give out of himself, that he had rather, with *Paracelsus*, have found the soule of Gold, then that of the Elector of *Saxony*. Since therefore the *Jesuits* are to be numbred among those, who, so they get gold and silver, are not much troubled by what means it comes, as putting in practice that of the Poet who sayes,

Better Projectors then Pastors.

A Christians wish.

Unde habeas quærit nemo; sed oportet habere,

how can they avoid the imputation of Busy-bodies and the censure of a polypragmatical curiosity, as being such as can with so much ease divert their thoughts to affairs of so different a nature?

For though the Pope hath a power of dispensation as to things inconsistent, that is, of exempting those from the penalties of the Laws, who enjoy such spiritual Canons make them incapable of; yet is it the peremptory doctrine of Christ that the same man cannot both serve God and Mammon, that is, seek the Kingdome of God, and have his thoughts taken up with the getting of mony. *Ye cannot*, saith the Apostle, *serve God and Mammon*

The Pope cannot dispense with the Jesuits.

emoluments as the

How they at the same time serve both God and Mammon.

Mammon; Be not over-carefull as to your soule, what ye shall eat, nor yet, as to your body, what ye shall put on, for these things do the Gentiles seek after. But seek ye the Kingdome of God and the righteousnes thereof. Thus could neither the Apostles themselves, nor can the Pope who have succeeded them, seek both the Kingdome of God and mony (for as our Saviour saith, *he who loves and bears with the one, must needs hate and despise the other*) much lesse is it in the power of the Pope to favour the *Jesuits* with such a priviledge, as that of prosecuting several things at the same time.

Let therefore the *Jesuits* take it into consideration, who professe themselves but to be *Janus's*, at least, dissemble not this earnestnes and pursuance of things incompatible, how they can avoid incurring the deserved hatred not only of *Heretick*s, but even of *Catholicks* themselves. For my part it is many years since I took very much offence at their over-curiosity, when I found certain young men sons to some of my friends, whom I had brought to *Rome* to study in the Jesuits Colledge, to have been very strictly examined in private about all things relating to their friends, estates and fortunes.

The examination of the young men upon their first admission to the Jesuits schools

For when I imagined that the Prefect of studies had taken them aside to make triall of their proficiency in learning, they were lock'd into a certain Chamber, where the Jesuit coming to them, took out a great Book, such as may be those of Stewards Accounts, and having put many Interrogatories to them, writ their Answers very carefully into the said Book. The Questions put to them were much to this effect; what their names were, what their age, what Schools they had been at before, who were their Parents; what age they were of, what estates they had; whether they had any real estates, and if lands, where situated; what kindred and alliances they had; and whether they expected any estate might fall to them upon

upon their death or otherwise: whether they had any sisters, whether married, unmarried, or marriageable, and if married, to whom.

When the young men upon their return home again, gave me an accoun̄ of these things, I would not be thought so stupid and inconsiderate as not to apprehend what advantages the *Jesuits* might make of those voluminous examinations. For when the Colledges came to be supplied, and that the young men were to be encouraged, that they would

The advantages they make of the said examinations.

——— ——— *Eandem*
Ire viam pergant & eidem incumbere Sectæ,

There would be little difficulty in the choice of such as should be admitted. For ther's no more to be done then to consult the Books of Examinations, where they finde it faithfully recorded who are the most rich, who come from the best friends, and accordingly who to be ensnared into the society, applying to themselves that expression of *Terence*,

In Illis fructus est, in his operâ luditur.

Finding therefore that the young men had not made the proficiency in their Schools which I thought they might, as being not able to give account of any thing save a sort of dull fables read to them by some pitifull Master by way of Lectures; and having understood from some young Gentlemen of good quality who lived and boarded among the *Jesuits*, that the unnaturall *love of Children* was an ordinary and diurnal sin amongst those that conversed together, which in case any one should be ignorant of, he might, from the words of the

The Jesuits Schools dangerous places for young Lads.

XUM

The impudence of the Jeſuits.

the Rector, in the exhortation he was very imprudently, wont to make againſt it, take notice of; as alſo for that I had heard from very good hands, how that in *Germany* certain *Jeſuits* had, by their indiſcreet interrogatories in *Confeſſion*, brought ſome young men into the knowledge and practice of that ſin, and that thereupon many Colledges were polluted; for theſe, I ſay, and ſome other reaſons, I thought fit not to ſend the young men any more to the *Jeſuits* Schools, but got a Præceptor to have the overſight of them at home.

Women make diurnal confeſſions to the Jeſuits.

There is yet another thing which brings a ſuſpicion of an exceſs of curioſity upon the *Jeſuits*, eſpecially at *Rome*, and not unlikely, at other places alſo, which is, that no ſmall number of the chiefeſt *Matrons* reſort in a manner daily to their Churches, and there ſit away two or three hours at a time, diſcourſing with their ghoſtly Fathers. And yet it is not probable they ſhould every day fall into ſo many ſins as ſhould take up ſo much time to make an acknowledgment thereof. But the truth is, when we reflect that women are a ſort of running veſſels, indefatigably talkative, and not much retentive of the ſecrets they are truſted with, it may well be thought they are not every day detained there ſo long out of any other deſigne then to ſift out of them all they know; eſpecially when the *Jeſuits* themſelves ſtick not to diſcover the great earneſtneſs they have to hear any thing that is new. Upon this account is it that ſo many viſit them, even from the leaſt to the greateſt, and that they many times ſpend whole dayes in entertaining them; nay, they come upon them with ſo much importunity, that it often falls out they

A Jeſuitical inſinuation betrayed.

The frequent viſits made to them.

are not able to give reception to all, but are forced to put them off, and appoint them other dayes to wait on them. Inſomuch that it is almoſt grown into a general opinion, that there is not any King or Prince upon the face of the earth that hath ſo punctual an account of all things that are done in the Univerſe, even to the *Antipodes* as hath the Father *General* of the *Jeſuits*: not only becauſe the *Rectors* and *Provincials*, ſcattered over the world according to the Miſſionary oath they have taken, fail not to write to him once in eight dayes; but alſo becauſe, either out of the need they ſtand in of their aſſiſtance, or the deſire of hearing news, or laſtly the earneſtneſs ſome are in to communicate what they have received either by diſcourſe or Letters, people will be perpetually hunting the *Jeſuits*, who as they are not all of a nation but divided into factions, ſo they all indeavour to incline the General to do what may be moſt advantageous for their own. Whence it comes, that ſome ſtick not to attribute that to the *Jeſuits* which *Johannes Sariſburienſis* writ ſome ages ſince againſt certain Religious men of his time; *lib.* 7. *cap.* 21.

The great advantages of the Generall *of the Jeſuits in point of Intelligence.*

Rumuſculos inquirunt, tumultibus gaudent, diſſidentium ſecreta explorant, & eadem nunc ad amicos perferunt, nunc ad hoſtes, utriſque grati, utriſque perfidi, magis tamen ad iſta videntur idonei, &c. "They are great enquirers after "News, they are the promoters of tumults, they dive "into the ſecrets of diſſenting parties, and one while "they diſcover them to their friends, another to their "enemies, well entertain'd by both, though perfidious "to both, yet thoſe among them are the moſt fit to "manage ſuch affairs (*namely*, *diſcovering the ſecrets of ſeveral parties to both*) who are guilty of the "greateſt perſonation in the buſineſs of Religion and "con-

A character given of the Jeſuits above 500 years ſince:

"consequently are the lesse suspected of treachery (*for what Prince can easily believe that a secret wherein his estate is concern'd should by his Confessor be discover'd to the F. General, and so come abroad into the world?*" What is done in "Palaces, what in Courts, what "in the Country they only are "thought to know best; as being such as seem to have "a greater experience in those things then even those "who are perpetually therein imployed. If it be for "their convenience, they can act the parts of Fathers "in the Court, Citizens in commerce, Souldiers in "expeditions, nay, if a Councel or Synod be called, "this chimærical Sect of Religion will needs thrust it "selfe into the greatest concern- "ments thereof. They are the "Satyrs of the Clergy, perpetual- "ly carping at their manners; for "the reformation whereof they "are the constant sollicitors of the publick Magistrates; "but all out of a perswasion that it is a testimony of "their own virtue to endeavour the disparagement of "others. They petition to have "the Colledges and subsistance "of worthy and well deserving "men bestowed on them; they "pretend rigour and austerity in their profession, "and make ostentation of the difficulties they encoun- "ter with, but when they are gotten within the cur- "tains, they are tender enough to themselves, doing "those things that are easy and "feasible. Yet does not the syco- "phancy of these men derogate "any thing from the truth of their "Religious Institution. For of that all are satisfied "because the names they go under, and whereof they, "are obliged to the duties, are honourable and praise- worthy.

Their restlesse curiosity.

Their earnestnes in reforming Monks *and* Clergy-men.

Their encroachings upon the monasteries.

Their professions are good.

" Their countenances make a shew of austerity, to fetch up deep sighs, is a trick they are by custome perfect in; *But their hypocrisy intollerable.*

" weare their haire

" short, having their heads in a manner shaven all over, " of a low voice, soft gate, as if they were to order their " steps according to a certain proportion. In matter " of clothes they are tatter'd and ragged, yet betray an " affectation to be accounted such, but out of a design, " that they might be more highly exalted by how much " they expressed the greater submission in assuming the " least honourable place, as conceiving that those who " of their own accord, abase themselves, shall against " their wills be preferred. These

" are the men, who would per- *An instance of their*
" swade the publick Magistrate, *Love to the Church.*
" that for the miscarriages of the
" persons, the Churches should lose their rights. They " would take away from the Churches, Tithes and First- " fruits, and yet take the same Churches from the Laicks. " These are they, who turning the right owners out of " their ancient Inheritances, reduce Farmes and Villa- " ges to solitudes; What ever is neer them, they grasp " to themselves; they pull down Churches, or convert " them to secular uses. What

" was the house of Prayer, is *They have somewhere*
" either made a Stable for cat- *in Spaine a Stable,*
" tell, or converted to a spin- *where the body of Christ*
" ning house. These and great- *had formerly been kept.*
" ter things they presume to
" do without any fear of punishment, thinking them- " selves secure under the horns of Ecclesiastic all Powers; " For they apply themselves to the Church of *Rome*, " they implore her assistances, creep under the shield " of her protection, to avoid the prosecutions of those " they have injur'd, and that they may be remitted from

" paying Tythes, they pretend Apostolical priviledges.
" They go yet further, and the more they are born with,
" the more earnestly do they endeavour to free them-
" selves from the jurisdiction of all Churches, and be-
" come the Spirituall sons of the Church of *Rome*. Ano-
" ther shift they have, is, to implore the assistances of
" secular Powers, promising them by way of requitall
" the enjoyments of divine grace. Those, who, having
" committed some offence, are afraid of the hand of Ju-
" stice, they entertain into their *SOCIETIES*, re-
" ceive their Confessions, and presume to bind and loose
" whom they will. But for the wealthier, and more po-
" werfull sort of people, having received some favour
" or reward from them, they discharge them at an easier
" rate, and undertaking themselves the burthen of other
" mens sins, they bid them only pretend remorse and
" mourning, however the others may seem desirous to
" regret their offences. They incourage miscarriages
" in Morality by flattering those that are guilty there-
" of; and affecting nothing so much as popularity, they
" by their crafty insinuations so stop up the ears of
" men, that they will not heed the reprehensions of the
" Prelates. Let fall but the least ill word of them, thou
" art presently declar'd an enemy to Religion, and an
" opposer of the truth. Take it therefore patiently, if
" any injury or dammage happen to thee from these
" men, who seem to have a Priviledge to do any thing
" notwithstanding all Apostolicall and supreme Autho-
" rity, and yet they pretend all below their deserts:
" They therefore wander about the Churches, they ce-
" lebrate the merits of their *COLLEDGES*, they
" trade in Indulgences, and sometimes Preach up a new
" Gospel, adulterating the Word of God. At first in-
" deed, while their Religion was really in poverty, and
" that their exigences made them serviceable to others,
" they were honour'd with Priviledges, which, now that
" there is no longer necessity, and that Charity waxeth
" cold, may justly be thought the Instruments rather of
" avarice

"avarice then devotion. The reason is, because these "privileg'd men seek only their own conveniences, and "JESUS, who is publickly preach'd up, either is "not among them at all, or lies so hid, that he never "appears. *These, and many other things to the same effect, may be found in* Sarisburiensis.

These therefore are the principall things which make the *Jesuites* hatefull in the sight of *Hereticks*, and being more obvious and remarkable then their vertues, do accordingly make a greater impression on them, and are sooner divulg'd. For if there be any among them furnished with a more then ordinary stock of vertue, they commonly dissemble it, the more to avoid the danger of pride, it being withall the fate of Virtue, that her acts seldome escape the bitings of Calumny, as it is many times seen, that things gallantly done, are said to have been unadvisedly undertaken. Besides, it is in a manner naturall to most men, to make inquisition into the least miscariages of others, yet passe by their worthy actions, though never so apparent, intimating the Vultures that mind not sound and living bodies, but smell and follow at a great distance stinking carcases. No doubt, but there are in the Society of the *Jesuites* many that are not chargable with any malice or wickedneſſe, many eminent for their Learning and Virtues, but these, unlesse it be when they discover themselves by the Books they set forth, or are publickly employ'd, make no noise among them. For they are not wont to put into the more considerable employments, such as are most remarkable for their excellent Learning and sanctity, but those who are best furnished with craft, confidence, and brazen foreheads. For having made it their design to heap up riches together, to be made use of, as I have said, to carry on great enterprizes, and men inclin'd to Learning, being of that simplicity, that they have neither cunning, nor courage enough to work men out of their Inheritances, and hedge in still greater sums of money, 'tis but fit, they should grate upon this

employment thoſe that are of unanſwerable importunity, ſuch as having had many repulſes, renew their ſollicitations, and watch all opportunities to compaſſe their deſigns.

And when theſe creatures happen to miſcarry in any thing (which is no more then ſpeakes the decayes of humanity, and cannot be avoided) two things are conſequent thereto. One, that their faylings are ſure to be obſerv'd and talk'd of among the common people. *For that's a thing we all generally know* (ſaies *Zenophon* in *Ageſilaus*) *that what is done by eminent perſons cannot be hid*: which is alſo inſinuated by the Poet, in this diſtich;

Omne animi vitium tanto conſpectius in ſe
Crimen habet, quantò major qui peccat habetur.

The other is, that, be the offence ever ſo ſmall, yet the malice of men ſhall ſo magnifie it, as to make an Elephant of a Fly. To ſuch men therefore, whether conſiderable for their dignity or their reputation, it may be thought *Seneca* directed this wholſome precept. De *Clem.* l. 1. cap. 8. *Alia conditio eorum eſt, qui in turba, quam non excedunt, latent: quorum virtutes ut appareant ac videri poſſint, diu luctantur, & vitia tenebras habent. Veſtra facta dictaque rumor excepit; et ideo nullis magis cavendum eſt, qualem famam habeant, quàm vobis, qui, qualemcunque meruerittis, magnam habituri eſtis.* "There is a great "difference between your condition and theirs, "who, not exceeding the ordinary rate of men, do "accordingly make no noiſe in the World; and "whoſe vertues, as it is with much ſtrugling and "difficulty that they come to appear to the pub-"lick view, ſo does their obſcurity draw a cur-"taine over their vices. But what you either do "or ſay, comes into the mouth of Fame, and "there-

" therefore none ought to be more carefull what
" reputation they may have with men, then you,
" since that whatsoever you may, whether good
" or bad, deserve, you must expect it will bee
" great.

From Bononia, Kal. Decemb.
M. DC. X.

FINIS.

A DISCOVERY Of the SOCIETY In relation to their POLITICKS.

Written Originally,

BY A

Well-wiſher to the JESUITS.

XUM

To the READER.

WE are by a Divine *Authority assur'd, that there are those in the world, who who* like the deaf Adder, *out of pure obstinacy*, will not hear the voice of the Charmer, *and that there is a generation of men that* hate to be reformed. *Thence is it, that accordingly experience is so pregnant to shew, that, of all the people, these look on the least discovery of their enormities, as the most hainous injury can be done them; making so little advantage either of the charming* Admonitions *of Friends, or the censorious* Reproaches *of* Adversaries, *that they think it the greatest* shame *that may be to* retract, *and choose rather to betray their* exasperation, *then expresse any desires of* amendment. *That the ensuing Piece was written long since, and that by a Person not much an enemy to the* Jesuits, *are things not to be dissembled, as being remarkable from severall passages of it: but to give an an account of the present revivall of it, is what cannot be done without a certain regret, and compassion.* That Religious men, *such as had by solemn* Vowes *abjur'd not only the enjoyments of this world, but also all commerce with*

it, as to what concerns the management of the affairs thereof, should be guilty of so great miscarriages, argues such a grievance, and dereliction of the Spirit, that, according to their Justification, they should be guided by, as cannot without horror fall into the reflection of a good man. But to find them so wedded to mischievous practises, as that, though they were long since lay'd at their doores, there should still be a necessity to bring them upon the stage, and that meerly because former remonstrances proved fruitlesse and ineffectuall, it certainly speaks not an indifference, *or* backwardnesse, *but a* hatred *of reformation. And yet thus does the case stand with the* Society, *whose courses gave occasion of the present* DISCOVERY.

A DISCOVERY Of the SOCIETY In relation to their POLITICKS, &c.

UPon the first Institution of the *Society* and religious *Order* of the *Jesuites*, it was generally look'd upon as a *Tree* planted in the Vineyard of *Christ*, whereof the fruits should be an Antidote against the poison of *Heresy*, and whose blossoms should be no other then those of Christian and Religious works, for the edification of, and reduction of those souls that otherwise were likely to stray. And such no doubt it was intended by the Founder thereof, *Ignatius*, and such, it is to be thought, continu'd while it was cultivated by those first Fathers, from whose Piety, and austerity, as it deriv'd vigour and life, so did it force the esteem and veneration of all. This glorious Tree spread it self into two Branches, one of Love towards *God*, the other toward their *Neighbour*. So that considering the smalness of its roots, it is almost incredible, what abundance of fruit it brought forth, in the excellent education

cation of children, the saving of souls, and the propagation of *Christian* and *Catholick* Faith.

But the indefatigable Enemy of Mankind, the Devill, who is exasperated at all manner of good, and whatsoever hath the least tendency to reformation, discover'd his earnestness and subtilty to destroy this glorious *tree*, and with it all the fruitfull advantages the world expected to reap thereby; taking occasion even from the greatness it self of this Religious Order, and from that admirable improvement which it had made in so small a space of time, to pervert the first Institution thereof, with artifices, sycophancy and insinuation. Instead of these two branches of *Charity* towards *God* and *man*, now utterly dry'd up, he hath engrafted two others, one of *self-love*, the other a *spirit* minding only the *advantages* of this *World*. Which how great a prejudice it hath prov'd to the Christian Religion in all parts of the world, if that be the designe of the present *DISCOVERY* to demonstrate. Wherein, I speak it in the presence of the All-seeing, I shall not advance any thing out of *passion* or *interest*, but that whatever is done, proceeds from an innocent *zeal* to the publick good, and a tenderness to the welfare of the Society it self, as also to the end, that *Princes* being acquainted with their *artifices*, may, for the benefit of the people they govern, by timely remedies, prevent and elude them.

It is therefore to be noted, that the Society of the *Jesuits* spreading and enlarging it self more and more by their undertaking the education of Children (a design no doubt acceptable to all Cities and Kingdomes) they accordingly, upon their first Institution so farre ingratiated themselves with *Princes*, that in a *few years* they diffus'd themselves so far as other *Orders* had done in many *Centuries*.

This unexpected arrivall to Greatness, which ever works a strange alteration in mens minds and humours, rais'd in the Successors of *Ignatius* such a high opinion

opinion of, and love to their own Society, that vainglorioufly hence concluding themſelves more beneficiall to the Church of God, and ſuch as had made a far greater progreſs into the buſineſs of *Reformation* then all other *orders*, they thought it their main concernment to endeavour it's further growth and enlargement, that is, (to give it you in their own words) to promote the *Cauſe* of *Chriſt*, the *advantages* of his *Church*, and to improve the Patrimony of Jeſus.

And here can I not but wiſh my ſelf the ſubtilty of *Ariſtotle*, and the eloquence of the Romane Orator to diſcover and expreſs the miraculous wayes whereby they effect their deſign (a thing that by reaſon of its novelty ſeems incredible) and daily enlarge the juriſdiction of their Society. But I ſhall think it ſufficient to glance only at ſome few things, leaving it to other mens judgements to make what gloſſes they ſhall think fitt thereupon, and to conceive an Idæa of thoſe men ſuitable thereto. The enſuing heads therefore I deſire the Reader to take for the ground of his diſcourſe.

The Fathers of the Society finding that their teaching, preaching, adminiſtration of the Sacraments, and other religious and Monaſticall exerciſes contributed not ſo much as was expected to the raiſing of them to the greatneſſe they aſpired to, were forc'd to think of other wayes to effect their deſign. For though (as is ſaid) they were entertain'd at the beginning with all kindneſs by many people, yet in proceſs of time they perceived that, through diſſatisfaction, or ſome other occaſion, thoſe that had honour'd them before withdrew their affection from them; wherefore fearing their growth ſhould determine in their infancy, they found out two other wayes to keep up, and to enlarge the greatneſſe of their Order.

One

One was, by calumnies and crafty insinuations to raise in the minds of *Princes*, and consequently as many others as they could, a base opinion of all other *Religious Institutions*, making them despicable by discovering their imperfections, and like subtill *Politicians*, building up their own greatnesse upon the ruines of others. By this means got they out of the hands of the lawfull Possessors, many Monasteries, Abbeys and other Spirituall revenues, depriving those Religious men that formerly enjoy'd them, both of them, and all that belonged thereto.

Another was, their pragmaticall engaging themselves in Affairs of *State*, thrusting themselves into the interests and concernments of Christian Princes. To bring this to effect, they have as subtill and artificious a device as any the world was yet acquainted withall; into which, as it is hard to penetrate, so is it almost impossible to make a full discovery thereof.

Rome is the constant residence of the chief of the Society, commonly known by the name of *General*, or *Father Generall*, to whom all the rest render exact obedience. Besides him, there are for the most part resident in the same place certain persons chosen from among the other Fathers, who from the Assistance they always give Him, are called his *ASSISTANTS*. Of this quality there is one at least as a Representative of every Nation, who, from the Nation he represents, takes his name. Hence, one is stiled the *Assistant* of *France*; another of *Spaine*, a third of *Italy*, a fourth of *England*, a fift of *Austria*, and so of all Provinces and Kingdoms. Their main business is, to give the *F. General* an account of all Occurrences of State in those Provinces and Kingdoms whereof they are the respective *Assistants*. This they perform by the means of their Correspondents, who, upon that design, have their residences in the principall Cities of the Provinces and Kingdoms where they are. And these are perpetually shuffling up and down to inform themselves of the State, quality,

quality, nature, inclination and intentions of Princes, and take advantage of all opportunities to advertise the *Assistants* of such accidents as they have discovered. These no sooner receive them, but they disburthen themselves of all into the bosom of the Father *Generall*, who thereupon calling his *Assistants* to Councell, they do as it were anatomise the whole world, comparing and ballancing the interests, concernments and designs of all Christian Princes. Here they consult of all fresh intelligence receiv'd from their Correspondents, and curiously examining and conferring them together, it is at last resolv'd, that the affairs of such a Prince shall be promoted, the designs of another oppos'd as they shall conceive most for their interest and advantage. And as it is possible, that the stander-by may better see the result of a Plot, then the Gamester employ'd in it; so is it likely, that the Fathers of the Society taking as it were a generall view of the interests of all *Princes*, are the better able to observe the circumstances of place and time, and effectually advance the Affairs of that *Prince* who is likely to prove the greatest favourer of them.

It is certainly a thing evil in it self and insupportable, that a sort of men devoted to a Religious life, should so much intermeddle with matters of State, it being their duty to provide for the welfare of souls, as such as had to that end taken leave of the concernments of the world. But it is to be considered, that the Fathers of the Society, are, as to this point, more intangled then those who have the management thereof, and for many pernicious consequences arising thereby; this procedure of theirs will be found most mischievous, and consequently such as requires a speedy and effectuall remedy.

For, in the first place, the *Jesuits* are *Confessors* to the greatest part of the *Nobility* in all States and Kingdoms that acknowledge a submission to the Church of *Rome*. Nay, that they might be the more ready to entertain these, and none but these, they make no small difficulty

to

to admit ordinary persons to their Confessionaries, aiming rather at an Empire over the Consciences of *Princes*, themselves. By this means do they craftily dive into the designes, resolutions and inclinations as well of *Soveraigns* as of *Subjects*, whereof they immediately informe the Father *Generall* or his *Assistants* at *Rome*. Now to perceive and be satisfy'd what prejudice this must needs be to Princes, and what rubbes may be laid in their way when they imagine their affaires in a faire, and secure posture, a man needs no extraordinary measure of understanding.

Secondly, since *secrecy* is a proper and inseparable accident which so attends the *safety* of a State, that without it treacheries, circumventions, and so ruine must needs follow, it is not to be admir'd Princes should be so secure against those who discover their secrets, punishing them as the most dangerous of their enemies. And whereas on the other side, the understanding of another Princes designs makes a man the more circumspect, and more able to judge of his own condition, it is accordingly ordinary with them to be at vast charges in the maintenance of *Ambassadours* and *Intelligencers*; and yet are many times deceiv'd in the accompt they receive from them.

But the *Jesuits*, that is, their father *Generall*, and his *Assistants* making their advantages as well of *Confessions* and *Consultations*, whereof their Corespondents residing in all the chief Cities of the Christian world, give them an account, as by the means of some other their Adherents, (of whom we shall have something to say hereafter, are most faithfully and punctually inform'd of all determinations concluded even in the most secret Councells. Insomuch, that they have a more particular knowledge of the power, possessions, expences and designs of Princes then the Princes themselves have, and this without any other charge then that of the carriage of their Letters; which yet in *Rome* alone (as I have it from the relation of the Persons employ'd about those

those affairs) amounts to seventy, eighty, nay, sometimes a hundred Crownes of Gold to one *Courrier* or Messenger.

Coming then by this means to know exactly the Affairs of all Princes, they do not only do ill offices between them, but wound their reputation with their own subjects, depressing or advancing their concernments at their pleasure. And that they can with the lesse difficulty do, for that by the same way of *Confessions* and *Consultations* they serpent-like glide into the very secrets of the peoples soules, knowing who stand well affected to their Prince, who dissatisfy'd and exasperated. So that by these relations which they have of State-affairs they may easily sow discord among Princes, raise thousands of jealousies, and by their insight into the Subject's affections, raise commotions and tumults, making the person of the Prince contemptible.

From all which there can be no lesse inferr'd, then that there is not any thing may prove more dangerous to the State, then that a Prince should discover himself by Confession or otherwise, or that he should permit any of his Confidents, Favorites, Secretaries, Counsellours, or others his chief Ministers should make their Confessions to persons that are perpetually sifting matters of State, and making their advantages thereof to insinuate into the favour of Princes. For there are men of other Religious *Orders*, comparable for life and Learning to any among the *Jesuits*, who may with the more safety be employ'd, out of consitation that they attend nothing more then the cultivation of souls, and the Government of their monasteries.

Thirdly, which is a greater discovery then hath been made yet, the world is to take notice, that there are four sorts or degrees of *Jesuits*. The first *degree* is compos'd of

of a number of secular persons of both sexes, that are taken or admitted to be of the Society, living accordingly under a certain obedience, which themselves call an *implicite Obedience*. These are guided in all their actions by the advice of the *Jesuits*, resigning themselves in all things absolutely to their conduct. Those that are admitted to this degree, are for the most part *Gentlemen*, and *Gentlewomen*, rich *Widows*, wealthy *Citizens*, and *Merchants*; which like a Plantation in the *Indies*, bring in to the *Jesuits* a very vast revenue of Gold and Silver. Of this kind are those Women, who in *Italy*, are called *Chattine*, who are by the subtill perswasions of the *Jesuits* induced to forsake the world, when in the mean time they take a care to disburthen them of their Jewels, apparrell, and ornaments, houshold-stuffe, and in a word, if there be any thing, of their estates of great value.

The *second* degree consists of men alone, and that chequer'd as well with Priests as Laymen, yet such as live wholly after a secular way, being not oblig'd to a regular life. These are a sort of people who by the mediation and recommendations of the *Jesuits*, creep into Pensions, Abbeys, Benefices and other revenues; but they vow to put on the habit of the Society, when ever it shall please the Father-*General* to require it of them, for which reason they are called Jesuits in *Voto*; and of the labours of these men, the *Jesuits* make no small advantages in order to the erection, and settlement of their *Monarchy*. For they maintain in all Kingdoms and Provinces, in all Princes Courts & Palaces of Great-men such of this degree as they know how to make use of; as shall be further discovered in the seventh point of this discourse.

The *third* sort of *Jesuits* are those who are resident in Monasteries. These are either Priests, Clerks or Converts, who may at the pleasure of the Father *General*, be dispenc'd with, as to any thing relating to their Profession, though of themselves they have no power to leave it.

it. And these being such as have no Office of importance in the Community, do for the most part simply obey in any thing they are put upon by the Superiors.

The *fourth* sort is that of Politick *Jesuits*, to whom is committed the management of the Affairs of *Religion*, and the regulation of the *Society*. And these are they, who being tempted by the Devill with the same temptation, that Christ had in the Gospel, *viz*. *All these things will I give thee*, have taken the Tempter at his word. Upon which account it is, that they so much endeavour to reduce their *Society* to an absolute *Monarchy*, and to place the head thereof at *Rome*, the centre where all the principall affairs of the Christian world meet. There constantly resideth the grand *Monarch* of these *Politicians* (their Father-*General*) with a great number of others of the same Institution, who having receiv'd information from their Spies of all such weighty and important businesses as are to be canvass'd in the Court of *Rome*, they presently call a Councell, and having in the first place taken order to secure their own interests, every one in particular makes it his businesse to go their circuit through the Courts of *Cardinals*, *Prelates* and *Ambassadours*. Their businesse with these is cunningly to shift their discourse to something relating to the businesse then in hand, or shortly to come upon the stage, representing it to them after what manner they please, so disguising it, as makes most for their interest, so far as if need be, to shew black in stead of white. And whereas the first representations of a businesse made by men pretending to sincerity, and the strictnesse of a Religious life cannot but make the more remarkable impression in the mind of him that they are addrest to, the consequence is, that Affaires of very great importance treated by the Ambassadors of Princes, and other grave persons, in the Court of *Rome*, have not carried on with the successe expected by the Princes therein concern'd meerly through the sycophancy of the *Jesuits*, who by their adul-

adulterate relations had so shuffled things, that there was but little credit left for what might be alledged by the Ambassadors and other Agents employ'd therein.

The same tricks they play the Prelates of *Rome*, they also put upon other Princes, either by themselves, or by the means of their Pensionary *Jesuits*, out of *Rome*. So that it may well be concluded, that the greatest part of what is done all over the Christian world, passes through the hands of the *Jesuits*; and those only take effect, against which they make no opposition. Stupendious and inexpressible are the artifices and insinuations they make use of in this kind, which though it is impossible for me to decypher, yet may it not haply be so obscure to those Princes, who shall seriously observe the slight Character I have here given of them. For if they do, they presently reflect on the things that are past, and as they must needs be more and more convinc'd of the truth of my discourse, the more they call to mind with what Art things have been handled, so will it still further them in the discovery of what seem'd so strange and marvellous to them. Nay, not content with this close artifice, whereby they insensibly thrust themselves into the Affaires of the world, out of a confidence that it is the only means to attain that Monarchicall Superintendency at which they aime, they were so insolent as to petition Pope *Gregory* XIII. "That for the time to come he would publickly countenance their Project. And thence taking occasion to commend it to him under pretence of the publick good of the Church, they required that he would command all his Legates and Apostolicall Nuncio's to take to them every one for his Companion and confident, some *Jesuite*, by whose Counsell he should be governed in all his actions.

Fourthly, by these crafty insinuations, and their insight into Affairs of publick concernment, the most eminent among the *Jesuits* have gain'd the love of many

ny Princes, as well *Temporall* as *Spirituall*, whom they have the confidence to perſwade that they have ſaid and done many things for their advantage; and this proceeding of theirs is the Damme of two very conſiderable inconvenlences. The firſt is, that, abuſing the favour and friendſhip which the Princes had for them, they have made no difficulty to diſguſt many private, though otherwiſe rich and Noble Families, uſurping the wealth of Widowes, though with the expoſing of their Retinue and Relations to extreme miſery: enticing, to embrace their Inſtitution, and to frequent their Schools, perſons of the nobleſt and moſt hopefull Inclination, who yet if they prov'd unfit for the employments they deſign'd them for, were under ſome pretence or other diſmiſs'd the Society, which though it parted from their perſons, yet could not be got to part with their Eſtates. And while they did thus, they abſolutely excluded the poor from their Schooles, forgetting quite the pious proviſions for ſuch of their Founder *Ignatius*, and the intentions of thoſe patrons of theirs, who endowed them with large Revenues, not that they ſhould mind only their own conveniences, but be ſerviceable to the Chriſtian Commonwealth

The *Second* Inconvenience is, that theſe *Jeſuits* omit no occaſion whereby they would make the world ſenſible of the familiarity and influence which they have over Princes, making the people, by their crafty repreſentations of it, look thereon as through a magnifying glaſſe, to the end they may ingratiate themſelves with their *Miniſters*, and ſo bring things about, that all that ſtand in need of favour may make their applications to them. Thus they ſtick not to make their braggs, that it is in their power to make *Cardinals*, *Nuncio's*, *Governours* of Places and other officers of the publick. Nay, ſome of them have roundly ſtood upon't, that *their General could do more then the Pope himſelf* Others have added, that *it is better to be of that* Order *which makes* Cardinals, *then to be a Cardinal*.

Theſe

These, and such like expressions of their insupportable insolence are obvious to all that converse with them.

Fiftly, having thus laid the foundation of their interloping into State affaires, the first thing they build upon it, is a pretence of power to raise or ruine whom they please. And indeed making *Religion* a meer stalking horse to their own *Reputation*, they many times effect their designes. But when they recommend any man to the Prince in order to advancement, they never make choice of the most fit and deserving, but rather, if any such appear, oppose him, especially if he be one they know to be no favourer of them. So that they make it their design to preferre those that are likely to countenance their interest, never minding his good affection to the Prince, or his capacity to go through the Employment he is advanced to: whereof the consequences are, to the Prince, *Exasperation* at his being eluded, to the people *disgust* and *insurrections*.

Sixtly, as the Master of a Galley, when he finds the wind faire for his voyage, with once whistling, makes the slaves handle their Oares, and set the Vessell to her full speed: so when in the Assemblyes and consultations (which these Fathers continually hold by their *Generall* and his *Assistants* at *Rome*) it is concluded, that it makes for their advantage, that such a person should be promoted to dignity, the Father-Generall signifies so much to those that reside elsewhere, and all those immediately joyn together, and with united forces bring him to the honour intended him. Which having gotten, he were an insufferable example of *Ingratitude*, if he should not afterwards indeavour to serve the *Jesuits*, with a zale suitable to that of theirs, when they advanc'd him. And hence indeed does it proceed that such a man, nay, many such men (for it is not to be imagin'd the dependants on the *Jesuits* of this kind are few) acknowledging themselves more oblig'd to the *Jesuits* then to their *Prince*, for the honour and greatness they are rais'd to, do

do accordingly ſerve the *Jeſuits* with farr greater affection then they do the *Prince* himſelf. Thus are their Princes fool'd and deluded by them, when imagining they have got a truſty ſervant, they have only made way for a Spie of the *Jeſuits*, who only make their advantages of him, to the great prejudice of the *Prince* that advanced him.

There are many examples might be brought to confirm the preſent diſcourſe; but indeed it needs not; daily experience, and the generall report are ſufficient atteſtations of the truth delivered. To avoid tediouſneſſe therefore, I ſhall conclude this point, ſaying, that this haply is the cauſe why the *Jeſuits* are wont to call their way of Religion, *A Grand-Monarchy*; as if they governed all Princes and their Miniſters at their pleaſure. Nor is it long ſince, that one of the chief among them, being to treat publickly with an Illuſtrious Prince in the name of the *Society*, began with theſe words full of arrogance, and grounded upon a conceit of their Monarchy; *Our Society hath alwayes maintained good Intelligence with your Grace, &c.*

Seventhly, thoſe Fathers make a great ſtir to let the world know, that all thoſe that are any way in the favour of their Prince, were ſometimes Creatures of theirs, and are oblig'd for their advancement to them. Hence it muſt follow, that they have a greater command of the ſubjects affections then the Prince himſelf, upon whom this muſt needs bring great inconveniences. For it is in the firſt place an *affront* to the *publick* Intereſt, that a ſort of *Religious* Perſons, that pretend to have abjur'd all commerce with the things of this world, yet ſo ambitious and politick, ſhould have ſuch an influence over Miniſters of State, that when ever it pleaſes them, they can cauſe Treaſons and inſurrections. Secondly, it is dangerous, ſince that by the mediation of the Miniſters their Adherents, they induce into the *Princes* ſervice for *Counſellors* or *Secretaries* ſome of the Jeſuits *in Voto*, of whom mention is made before

before, and these again perswade the Prince to take some *Jesuit* for his *Confessor*, or Chaplaine. Thus do they all combine together to serve as Intelligeneers to the Father *General*, to whom they give an exact account of all the *transactions* of the most *secret* Councells. Whence it comes, that many times we see designes prevented, and secrets of the greatest importance discovered; and yet things are carried so cunningly, that no man can fasten on the true Author, but it commonly happens, that the greatest suspition lies on those that are most innocent.

Eightly, 'Tis a common observation, that Subjects are naturally much given to imitate and comply with the inclinations of their Prince. In like manner those, who give obedience to their Father *Generall*, perceiving that his thoughts are wholly taken up with matters of State, as indeavouring by that means to improve and enrich their Society, do also apply themselves that way; and thereupon making use of their Relations and friends, would penetrate into the very hearts of Princes, so to discover their most secret designs, only to betray them to the *Assistants* at *Rome*, or the Father *Generall*; out of a confidence, by that means, to get into their favour and be advanc'd into some employment, which otherwise they could never have expected. For among them, none are ever preferr'd to any Office of consequence and trust, but only those whom they have observ'd most inclined to advance their Society to that height of Greatnesse whereto they aspire, and consequently none but such as are known to be able and expert in the management of State-affairs.

Ninthly, as from divers *Flowers* and *Herbs*, by the means of an Alembick, a man may extract such an ointment as shall have the Vertue to heal a mortall wound; and as from several *blossomes* Bees draw that which afterwards becomes honey: so these *Jesuits*, from the infallible account which they have of all Princes affaires, and of all the emergencies of every *State*, do by the power of

of their diſcourſe, extract from them what makes for their own advantage, which is in ſome meaſure a remedy for their inſatiable avarice and ambition. And they are excellent Maſters in a certain Art, unknown to others, whereby they effect their deſignes equally from other mens either good or ill; but more often from their misfortunes then happineſſe.

Nor is it unuſuall with them to enſnare the unwary Prince into whoſe ſecrets they have dived, propoſing to him, that they have in their hands the onely excellent means to make him maſter of his deſires. But when by theſe pretences they have made their advantages of him, if it do but come into their imagination that the ſpreading greatneſſe of that Prince may one day prove prejudiciall to them, they do, as Lawyers in their cauſes, prolong the ſucceſſe of the buſineſſe what lyes in their power; till at laſt with ſtrange juggling, and an imperceptible kind of Legerdemaine they utterly ruine thoſe deſignes to which they had given birth.

The Ligue of France treated and concluded by them, they not long after baſely renounc'd all medling with, when they ſaw things proſper on the Kings ſide: and *England*, ſo often promiſed by them to the Spanyards, yet in ſuch manner performed, ſo confirms the preſent diſcourſe, that there needs no further proof.

Tenthly, from what hath been already alledged, it neceſſarily follows, that the *Jeſuits* have no ſincere affection towards any Prince whatſoever, either temporall or ſpirituall, but onely comply with them ſo farre as ſtands with their own convenience and advantage.

Nay, it may be yet further inferr'd, that no Prince, much leſſe any Prelates of an inferiour degree can make any effectuall uſe of them, becauſe they ſeem, at the ſame time to be equally affected to all, complying with the *French* as if they were *French*, with the *Spanyards* as if they were *Spanyards*, and ſo with all others, as the occaſion requires; from all which the onely rule of their *Chymiſtry* is, to *exact* their own profit and accommoda-

tion. They never regard the prejudice of one more then another, and thence it comes that those enterprises, wherein they have intermedled, have seldome succeeded well, because they are no further embarqu'd therein then their own interest advises them. And as to this particular, the artifices they use are notorious; some of them pretending great inclinations for the prosperity of *France*, others of *Spain*, others of the *Empire*, and others of some other Princes of whom they desire to be favoured.

And if any of these Princes be desirous to make use of some *Jesuit*, whom he imagines to be very much his Friend, he immediately acquaints the F. *Generall* by Letter with the businesse which he hath to treat, and expects his Answer, together with order what he shall do, and suitably to the commands he receives, he proceeds in his affair. Never regarding whether that Order of the *Generall* be conformable to the intention of the *Prince*, who hath entrusted him with the management of that businesse. But so the *Society* be served and comply'd with, he matters not what differvice it may be to the *Prince*.

To this may be added, that the *Jesuits* understanding the severall interests of all Princes, and being acquainted with all things daily treated in secret Councels, those who pretend an inclination for *France* propound to the King and his principall Ministers certain Memorialls of State and important considerations sent to them from their politick Fathers at *Rome*. On the other side those who pretend to hold with the Crown of *Spain*, do just the same with them, and so with the rest. From which carriage of theirs ariseth this mischief, that it causes such distrusts in the hearts of Christian Princes, that they cannot credit one the other; which is a great hindrance to the publick peace, and the universall welfare of Christendome. Besides, this diffidence of theirs is that which makes it so difficult a thing to conclude a league against the common enemy, and the precious

enjoy-

enjoyments of peace to be of ſo little value among Princes.

Furthermore, with theſe circumventing devices; though they have ſo opened the eyes of the world, and ſo ſharpened mens wits in matter of State that they are notorious to all, yet, even at this very day, to the great prejudice of the Church, they are wholly taken up with matters of policy, and ballance all their actions according to their worldly and ſelfiſh concernments.

But that theſe Jeſuiticall *Myſteries* and *Stratagems* may be made yet more manifeſt, I cannot here conceale the means whereby they inveigle Princes to their party. There are ſome years now paſt, ſince one of theſe Fathers, called Father *Parſons*, the Aſſiſtant of *England*, wrote a book againſt the ſucceſſion of the King of *Scotland* to the crown of *England*; And another Father of the ſame Society called *Crittonius*, with ſome others, in a Book which they wrote, defended the Title of the King of *Scotland*, oppoſing the opinion of Father *Parſons*, and pretending to be at difference among themſelves. But the truth, was, that all was cunningly contriv'd and carryed on by the command of their Father *Generall*, onely out of this deſign, that whoſoever ſhould ſucceed in the Kingdome of *England*, they might have an excellent argument to work in him a great good opinion of their Society, and ſo as much as may be make their advantages of him.

What more pertinent example can we deſire to ſhew that Princes and their intereſts are the objects of all Jeſuiticall actions and determinations, and conſequently, to make good their own aſſertion, *That their Society is a grand Monarchy*?

Again, that this truth may alſo be made manifeſt, *That the Jeſuits regard not whether they pleaſe or diſpleaſe any Prince when their own commodity lyes at the ſtake*; though the experience of infinite things paſt make it as clear as the Sun, yet the particular inſtance I ſhall

now adde wil make it somewhat the more conspicuous.

There is not any person in the world whom they are more bound to serve, or indeed, for whom they themselves pretend greater submission, then the Bishop of *Rome*, were it not for other particular reasons, but out of a consideration only of the solemn *vow* they make to obey him. Yet when *Pius Quintus* would have brought in something of reformation amongst these Fathers, by reducing them to a performance of their duty in the *Quire*, they submissively refused to obey him, as conceiving it a notorious prejudice to their Society to be reduced to any thing suitable to the practise of other Monkes. And for those few among them that conscientiously did comply with the Popes pleasure, they were ever afterwards called by way of derision *Quintini*, and made so contemptible that never any of them could be admitted to the least preferment among them.

After the same manner did they oppose glorious S *Charles*, Archbishop of *Millaine*, when in the quality of Legate *à latere* to his Holinesse, he endeavoured to reduce them to Religious discipline.

But to what end do I mention these, when they think it a scorn to submit to the sacred Canons themselves, but contrary to the provisions made therein make merchandise of *Jewels*, *Rubies*, and *Diamonds* which they trade to the Indies for. Nor is that opinion altogether groundlesse, that the greatest part of the precious stones sold in *Venice* belong to the *Jesuits*; since the report took its first rise from their own *Agents* and *Brokers* whom they employ'd in the sale of them.

But that they are no faithfull Servants to the Bishop of *Rome*, what ever they pretend, I need onely the acknowledgement of those Fathers who for no mean default were called by processe to *Rome*. I neither can, nor would, if I could, name them; nor am I much inclin'd to wade any farther into this businesse, partly to avoid the bringing of any Prince upon the stage that might

might take offence at my discourse (it being my desire to please all, and not to disoblige any) and partly that it might not be said I were guilty of an humour to inveigh against the *Jesuits*; my purpose only having been to give a short and plain account of their courses and customes.

For as it many times happens, that we see a person afflicted with some grievous infirmity, betraying the extremity of his sufferings by such lamentations and cryes as reach heaven it self; and it is apparent to every one that the man suffers no small torment, yet there is not any able to discern the originall cause of his indisposition: So the world is full of complaints against the *Jesuits*, some for being persecuted by them, others for being treacherously served by them, yet the mischief still remains among us. Nor is the cause thereof easily discovered, though it is conceived it does not proceed from any thing so much as from that prodigious and indeterminate desire which they have still to encrease their power. This is the apple of their eye, which if it be but ever so little touched, they make no difficulty to disgust any man whatsoever, to circumvent and overreach Princes, to oppresse the poor, to force Widdows out of their estates, to ruine whole Nations, nay many times by their interloping into affairs of publick concernment to raise jealousies and dissatisfactions among Christian Magistrates.

Now as there would happen a great inconvenience, if that part which according to the designe of Nature was last formed as an instrument to serve the rest that for their precedency are the more noble, and should attract unto it self all the purest blood and vitall spirits, for it were the way to bring the whole to destruction. So is it no lesse inconvenient, that the *Jesuits*, an Institution lately grafted into the body of the *Church* to be instrumentall, as they themselves pretend, in the conversion of *Hereticks*, and the reduction of *Sinners* into the ways of *Repentance*, should grasp into their power, and presume upon the management of all the most weighty

and important affaires of *Prelates* and *Princes*, drawing from them the very life and spirits of their interests, to make their own advantages thereof. From this source springs all publick and private disturbances, many are depressed, who, were their worth consider'd, should be exalted, many advanc'd who were more deservedly trod under foot, with thousands of other inconveniences consequent thereto.

Many reasons might be produc'd, drawn from experience it self, to make it apparent what an insatiable ambition the *Jesuits* have to encrease still more and more in greatnesse. It shall therefore suffice to make it appeare out of the words of Father *Parsons*, one of the *Society*, as they may be found in a book of his which he writ in *English*, entituled, *The Reformation of England*. Having in the first place blamed Cardinall *Pool*, and then taken notice of many defects and imperfections in the Councell of *Trent*, he concludes, *That when* England *should returne to the* Roman *Catholick faith*, *He would reduce it to the forme and state of the Primitive Church, making common all Ecclesiasticall Goods, and assigning the oversight thereof, unto seven Savii, or wise men who should be* Jesuits, *and were to make distribution of the same as they should think convenient.* He further thinks it fit, under a grievous penalty, *to forbid all Religious persons of what* Order *soever to return into* England *without their* Licence, *resolving that none should be entertained there, but those that were to be maintained by Alms.*

But, as it oft falls out that *Self-love* so blinds the wisest man that he betrayes his imprudence to all the world, so is that a most ridiculous passage which the same Father adds in the place before-cited, *When* England (saith he) *shall once be reduced to the true Faith, it will not be convenient that the Popes (at least for five years space) should expect any advantage from the Ecclesiasticall Benefices of this Kingdome; but remit all into the hands of those seven Savii, who should dispose of them as they conceived best for the good of the Church.* This being his design,

design, that, the first five years being past, by some other invention (whereof they are very full) they would get the same priviledge confirmed to them for five more, and so onward, till they had utterly excluded his Holinesse from having any thing to do in *England*.

Now what more lively representation can there be made of the avarice and ambition of the *Jesuits* together with the desire they have to erect an absolute Monarchy? Who sees not with what slights they endeavour to promote their own Interest, not caring who are made happy, who unhappy, so their concernments be secured. What should I say more of them? Did they not, in the time of *Gregory* the thirteenth, make it there request that they might be invested of all the Parish-Churches in *Rome*? that they might there lay the foundations of their *Monarchy*? and what they could not get in *Rome*, have they not at length obtained in *England*, where not long since they have chosen an *Arch-Priest*, one of the *Jesuits in Voto*, who instead of protecting the Clergy, like a ravenous wolf persecutes all such Priests as have no dependance on the *Jesuits*, worrying them even to exasperation and despair, and depriving them (under a great penalty) of mutuall communication. To which may be added their forcing the *English* Clergy to become *Jesuits in Voto*, not admitting any one into their Colledges, who hath not made some engagement to be a *Jesuit*. So that when that Kingdome shall returne to the ancient Faith, it will give a fair beginning to an absolute *Jesuiticall Monarchy*, when all the Ecclesiasticall Revenues, all the Abbeyes, Benefices, Bishopricks, Arch-Priestships and other dignities shall be altogether at the disposall of the *Jesuits*.

There are many other things I might have insisted on, as the pretentions they make concerning other mens estates; as also how jealous they are of their welfare, and desirous of their prosperity. What a sly way is that they have to insinuate into the favour of Prin-

ces, by persuading them that their Subjects are more inclined to the *Society* in matters of devotion, then to any other *Order* or Religious *Institution*; and what must needs be consequent thereto, that they, of all men, are the most fit and able to make them well affected towards their Prince. Such obvious things as these, I leave to every mans particular observation; and with *foure* brief considerations conclude the present discourse.

First, that men of such turbulent spirits, and such reaching designes must withall be Lovers of Novelty, ever searching for it, ever begetting it; because, without some new raised motions, it were impossible they should attain their ends. Whence it is to be inferr'd, that the *Jesuits* cannot be helpfull to any Prince that either loves Peace or endeavours the preservation of his own estate, since they are more likely to prove the occasions of much distraction and disturbance, nay to endanger the losse of his estate, if he favour not their party, or be not in some things guided by their advice.

Secondly, be it taken into serious consideration, if these men, who though they have not yet any temporall jurisdiction, are able by their stickling and bandying to occasion so great and prodigious disturbances in the world, what can we imagine they would not do, if it should happen that one of them were created *Pope*? No question but he would in the first place, fill up the Consistory with *Jesuits*, and by that means perpetuate the *Papacy* in the *Society*. And then making advantage of their insight and interest in State-affaires, and having the arme and power of the *Pope* they would be in a capacity to endanger the estates of many Princes, especially those that are their Neighbours and Confiners.

Thirdly, one of them being once gotten in the *chair*; it would be the design of that *Pope* (if he could by any means effect it) to give the *Society* possession of some place

place of importance or temporall jurisdiction, by the advantages whereof they would in processe of time make way for thousands of other designes, which they could never compasse, but with the prejudice of other *Princes.*

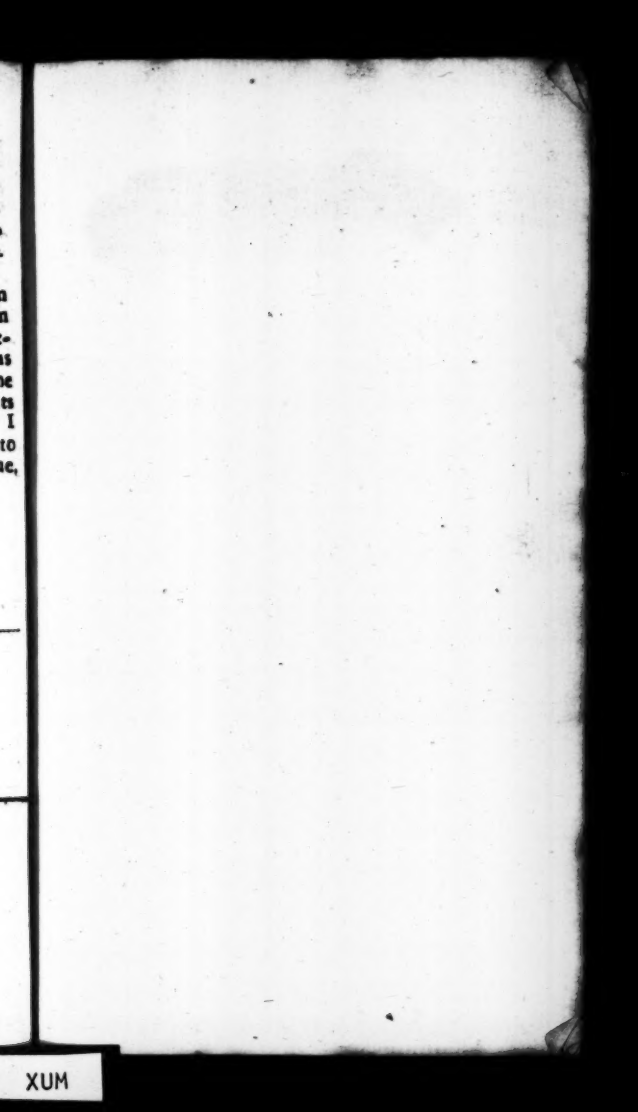
Fourthly, when the Consistory shall be once entirely *Jesuited*, the whole Patrimony of Christ would be at their dispossall; whereof this would be the consequence, that as one in a dropsie, the more he drinks, the more thirsty he is, so their Ambition, encreasing proportionably to their greatnesse, would occasion a world of tumult and trouble. Now, since there is nothing more subject to change then matters of State, it would be the aime of these Fathers, with all their power and policy, to alter the course of affaires, that they might at length introduce the forme and project of their own Government, and by that means absolutely *immonarchize* themselves. It hath been long in their heads to cajoll into the *Society* the sonne of some Soveraigne Prince, who should be drawn in to make an absolute resignation of his estate and Dominions to them. And this they had long since effected, if some others taking strict notice of their designe, had not prevented them. But had they once made that step, no doubt, but the next would have been to become Patrones of the State *Ecclesiasticall*; and being a sort of people very subtle and much inclined to plots, they would afterwards have found thousands of wayes how to enlarge it. Thus would they not have omitted any thing to put their projects in execution; and if nothing else would have done it, the very jealousies which they would have raised in the minds of their neighbour Princes would have turned not a little to their advantage.

From all that hath been said, it seems to follow as a thing most necessary, that for the preservation of the publick peace, the tranquillity of all States, the advantage of the Church, and the generall good of the

whole world, *Paul* the fifth, together with other *Princes* should set bounds and limits to this *Society*, whose desires are so extremely inordinate,, lest haply that come to passe which was anciently effected by the *Davidi* (whose courses the *Jesuits* seem to imitate) who were not destroyed till the time of *Claudius* the Emperour.

And if ever I am commanded to write my opinion concerning an opportune remedy for the reformation of these Fathers, without any prejudice or disparagement to them, nay to their very great advantage (as wishing them rather Monarchs of Souls, which are the riches of Christ, then of the World or the enjoyments thereof, that are nothing but vilenesse and dung) I shall be ready to do it with *charity*, and according to the best of my skill, as it shall please God to enable me.

F I N I S.



THE PROPHECY OF Saint *HILDEGARD* fulfilled in the JESUITS.

XUM

A SHORT VIEW OF the Life of Saint HILDEGARD,

Taken out of the XII. Century of the *Centuriators* of *Magdenburg*; cap. 10. pag. 1700. &c.

SAint *HILDEGARD was a Native of* Spanheim, *born of noble Parents, her Father named* Hildebert, *her Mother* Matilda. *Being arrived to the eighth yeare of her age, ſhe was ſent to* Jutta, *to the Monaſtery of Saint* Diſibod, *to be inſtructed. Growing famous in that place for the Viſions and Revelations which ſhe frequently had, even from her infancy, divers Emperours and Biſhops, and among others, the Patriarch of* Hieruſalem, *made their addreſſes to her, deſiring by their Letters to be remembred in her prayers. But what was more obviouſly remarkable, was the ſtrange conflux of the more ſuperſtitious multitude to her, nay ſo far, as that many Ladies of noble extraction came, and both put on the ſame habit, and obliged themſelves to the ſame courſe of life which ſhe*

she had engaged her self in. Now the place aforesaid being too narrow for the entertainment of so great a number, she was, by a certain revelation from Heaven, commanded to remove thence to another, called the Mount of S. Rupert, *not far from a Town now called* Binghen, *where the River* Naba *falls into the* Rhine, *and to take those of her Sodality or Institution along with her. Whereupon choosing out eighteen Virgins, she left the Monastery of* S. Isibod, *where she had hitherto lived, to the great grief of the Monkes of that place, and planted her self with the female attendance aforesaid in another Monastery built upon the said Mount by some Magicall assistance, where they lived after the manner of a Religious life,* Hildegard *being constituted Abbesse thereof. She is also said to have written many Books, whereof we are furnished with a Catalogue by* Trithemius *and others, as followeth.*

1. *Upon the Rule of S.* Benedict. 1
2. *Solutions to eight and thirty Questions.* 1
3. *The Life of S.* Rupert, *the Confessor.* 1
4. *The Life of S.* Disibod, *the Bishop* 1
5. *Fifty and eight Homilies upon severall places of the Gospell* 1
6. *Of the Sacrament of the Altar* 1
7. Sciviæ, *a large Volume* 1

8. *Of*

8. *Of Medicinall compoſitions* 1
9. *Of the Life of Merits* 3
10. *Of Divine works* 1
11. *To the Inhabitants of* Moguntia 1
12. *To thoſe of* Cologne 1
13. *To thoſe of* Trier 1
14. *An Exhortation to Saculars* 1
15. *An Explication of* Athanaſius's *Creed, dedicated to her Siſters* 1
16. *To the* Griſean *Monks* 1
17. *Of ſeverall Poems* 1
18. *To S.* Bernard *Epiſt.* 1
19. *Of Epiſtles to ſeverall people* 135. *collected all into one Booke* 1

All which Treatiſes were by Eugenius *the third, in the Councell of* Trier, *approved, in the preſence of the ſame Saint* Bernard, *in the year of our Lord M. C. L.*

She had no acquaintance at all with the Latine Tongue, as ſhe acknowledges her ſelf in the Book before mentioned, called the Sciviæ, *where ſhe expreſſes her ſelf to this effect.* "*Being* "*come to the two and fortieth yeare of my* "*age, and the ſeventh moneth of the ſaid* "*yeare, a fiery light, of extraordinary bright-*"*neſſe, coming from the open heaven, diſper-*"*ſed it ſelf all about my Braine, and all about*

"about my heart, and all about my Breast, as "a flame, yet not such as burns, but such as "warmes, raising in me such a warmth, as the "Sun does in those things whereon it sheds "its rayes. And immediately I was illumina-"ted with the understanding and exposition of "books, as for instance of the Psalter, the Gho-"spels, and other Catholick Volumes as well of "the Old as New Testament; yet not so as that "I was any thing skilled in the interpretation "of the words of the Text, or the division of the "Syllables, or understood ought of cases or Ten-"ses. As may be found in her life, Lib. 1. cap. 1.

But her manner was to make use of a Secreta-ry a faithfull person, whose businesse it was, be-ing well skilled in the rules of Grammar, to do all things with observance of cases, tenses, and genders, yet with this caution, that, neither as to the sence or understanding of what was written, he should not detract from any thing, or adde ought. She is reported to have written to Pope Adrian, and to have given him an account of what had been communicated to her in a Celesti-all Vision; as if a Voyce had said to her, "What thou learnest from above, thou shalt not "according to the ordinary custome pronounce in "the Latine Tongue, for that priviledge is not "given to thee; let him that is so qualifyed pre-"pare it for the apprehensions of men. In her life, lib. 2.

And

And to Wibert, *a Monk of the Monastery at* Gemblours, *she thus writes of her Visions.* "*God, saith she, works all things in order to the* "*manifestation of his glorious name, and not* "*that man, born of the earth, should be thereby* "*exalted. For my part, I am alwayes in feare* "*and trembling, because I have not any securi-* "*ty what I am able to do. But I lift up my* "*hands to God, for that it is by his strength,* "*that, like a feather, which hath nothing of* "*weight, but is blown up and down by the wind,* "*I am sustained. Nor indeed dare I be over-* "*confident of even the things which I see, while* "*I am encompassed with a body, and the exigen-* "*ces attendant thereon, and reach not* the invi- "sibility of the *Soul; for as to these two,* there "is a deficiency in *man. Though the Vision ap-* "*peared to me in my infancy, even while my* "*bones, my nerves, and my veines were not yet* "*well knit together, yet do I see it in my soul at* "*this very present, now that I am above seven-* "*ty years of age; and it is the pleasure of God* "*so to dispose of me, as that my soul ascends up* "*into the height of the Firmanent, and is carry-* "*ed through divers places, and takes notice of* "*severall Nations, though they are at a great* "*distance from me. And whereas, it is after* "*such a manner that I see these things in my* "*soul, it is also accordingly after certain inter-* "*positions of clouds and other creatures that I*

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"behold them. It is not therefore with my "outward eyes that I see these things, nor with "my outward ears that I hear them, nor is it "with the thoughts of my heart, or any assistance "of my five senses that I apprehend them: but "all is transacted in my soule, my outward "eyes being open, so as that I never suffered "any defect of extacy in them, but I constant-"ly see these things waking night and day. *See her Life*, lib. 1. cap. 8.

She is very Satyricall in inveighing against the vices and miscarriages of the Clergy of her time. Whereupon it is that she in a certain place saith: "*But now is it come to passe, that* "*the greatest contemners of the Law are those* "*who by their functions ought to be most ten-*"*der thereof, they neglect both the doing and* "*teaching of that which is good. The Spiritu-*"*all Masters, and the Prelates, justice being* "*slighted and scorned, mind nothing but their* "*own ease. In a certain vision she had the Church appeared to her in the forme of a Woman making sad complaints, that her face was all bespattered with dirt by the Priests themselves, and her garments rent in pieces, &c. that they neither in their doctrine nor in their example were guides to the people; but rather did the contrary: that they forced away the innocent Lamb from them. She said moreover, that all Ecclesiasticall Institutions grew worse and worse,*

and

and that the Priests did not teach, but rather endeavour to destroy the Law of God. And that for those horrid wickednesses and impieties, she threatens and foretells the heavy wrath and judgements of God that were like to fall upon them. See Catalogus testium Veritatis.

She also foretells a restauration of Religion, and that it shall be to the great encouragement of the Godly. Then, saith she, shall the sacred badges of Apostolicall Honour be divided, because no Region shall be subject to the Apostolick See; but rather it shall come into contempt, through the dignity of that name, and the people shall make other men and Arch-bishops over them; insomuch, that the Apostolick See shall at that time be brought so low in point of Soverainty, that there will be onely Rome, *and some few places adjacent shall acknowledge its spirituall jurisdiction. Now these things shall come to passe, partly through warres and invasions, and partly also through the common consultations and consent of both Ecclesiasticall and secular Powers. Then shall Justice reassume its place and majesty again, so that in those dayes, men shall be made acquainted with the ancient customes and manner of living of those that went before them, and shall accordingly observe them, and behave themselves suitably thereto, as the Ancients did.* Ibidem.

And

And in certain Letters to Anastasius *the fourth, she saith,* "*And thou Rome, scituated* "*in the extremity of Christendome, thou also* "*shalt be shaken, so that the strength of thy* "*feet, upon which thou hast hitherto stood, shall* "*fail thee: because thy affection towards the* "*King's daughter, that is to say, Justice, pro-* "*ceeds not from a fervent love, but is as it were* "*luke-warm and sleepy, so that thou forcest her* "*from thee. Whence it will come to passe, that* "*she also will be desirous to leave thee, if thou* "*call her not back again.* Chronicon Hirsaugiense.

She is reported also to have done severall Miracles. She dyed in the yeare of Salvation, one thousand, one hundred, and eighteen; of her age the eighty second. Calend. Octob. *as may be seen in her life,* lib. 3.

THE

THE PROPHECY OF Saint *HILDEGARD* Fulfilled in the JESUITS, &c.

THere were publiſhed, of the ſaid Saint *Hildegard*, many predictions and Prophecies, as alſo ſeven other very profitable Books, which were, by eminent Writers in the Councel of *Trier*, nine Arch-biſhops, and particularly thoſe of *Moguntia* and *Trier*, approved of. Which ſaid Volumes, as alſo the Inſtrumens wherein they were approved, were to be found in the Monaſtery conſecrated to Saint *Rupert*, not farre from *Binghen*, when *Johannes Wolfius* writ theſe things: but the Monaſtery coming to be deſtroyed by the wars of *Germany*, they were either loſt, or tranſlated thence to ſome other place. She lived about the Yeare of Chriſt MCLXXX. Among many other Prophecies of Saint *Hildegard*, whereof diverſe are already come to paſſe, is found alſo that which follows, which to what Order

Order of men it can be more truly and pertinently applyed, then to that of the JESVITS, will soon appear both by the text and remarks thereon. Take it then firſt in the Originall, and afterwards tranſlated by parcells in the ſeverall Paragraphs.

IN diebus illis exurget gens inſenſata, pompoſa, cupida, perfida, & doloſa, quæ peccata populi comedere, ordinem quorundam timentium devotariorum ſub aſſimulatâ mendicantium ſpecie tenentes, ſéque cæteris devotione, inflatâ ſcientiâ, ac prætenſâ ſanctitate præferentes, ſine rubore ac Dei timore ambulantes, multa nova mala adinvenientes, fortes & validi, à ſapientibus & Chriſti fidelibus ORDO ille male dicetur. A laboribus ceſſabunt, & otio vacabunt, aſſumentes potius Ordinem adulantium, quàm mendicantium. Studebunt inſuper omnes nimium, qualiter Doctoribus veritatis perversè reſiſtant, & eoſdem cum potentibus interficiant, & potentes ſeducant, & decipiant, propter neceſſitatem vitæ, & delectationem mundi. Diabolus namque in eis quatuor vitia radicabit; videlicet, 1. Adulationem, *ut eis largè detur.* 2. Invidiam, *quando aliis dabitur non ipſis.* 3. Hypocriſin, *ut per falſam ſimulationem aliis hominibus complaceant.* 4. Detractationem, *ut ſe ipſos commendent, extollant, & alios vituperent propter laudem hominum, & ſeductionem ſimplicium; ac ſine devotione & exemplo martyrium*

rium prædicabunt instanter. Detrahent Principibus sæcularibus, Ecclesiarum sacramenta veris pastoribus subtrahentes, recipientes eleemosynas pauperum, infirmorum & miserorum; necnon se in multitudinem populi trahentes; familiaritatem cum Mulieribus *habentes, easque instruentes, qualiter maritos & amicos suos blande, & per verba dolosa, decipiant, necnon res proprias, eisdem furtivè subtrahant, & ipsis tribuant. Tollent namque res furtivas, & male acquisitas, ac dicent,* Date nobis, & nos orabimus pro vobis; *sicuti aliorum vitia curiosiùs tegant, & suorum pennìs obliviscantur. Heu tollent etiam res miseras à raptoribus, furibus, latronibus, aut sacrilegis, ab usurariis, fœneratoribus, Adulteris, hæreticis, Schismaticis, apostatis, mulieribus luxuriosis, lenis & lenonibus, à potentibus, perjuris mercatoribus, falsis Judicibus, militibus, Tyrannis, Et à Principibus contra legem viventibus & à multis perversis persuasionem Diaboli, & dulcedinem peccati, ac vitam delicatam, transitoriam & brevem; necnon satietatem in condemnationem æternam sectantes. Hæc autem omnia in eis aperta & manifesta erunt populis universis. Ipsi verò de die in diem duriores & nequiores efficientur. Et cum seductiones & iniquitates explorate fuerint, tunc cessabitur eis dari. Et tunc ibunt circa domos familici, et*

ut canes rabidi, submissis in terram oculis, contrahentes cervices suas, veluti turtures, ut pane satientur. Tunc clamabit populus super eos; Va vobis miseri filii mœroris; Vos mundus seduxit, Diabolus vestra ora infrenavit; Caro vestra lubrica, & corda vestra sine sapore. Mens vestra vaga fuit, & oculi vestri delectabantur in vanitatibus & in insaniis multis. Venter vester delicatus dulcia fercula appetit; pedes vestri veloces ad currendum in malum. Mementote, cùm eratis apparenter beati æmulatores, pauperes divites, & simplices potentes, devoti adulatores, perfidi traditores, perversi destructores sancti hypocritæ, veritatis subversores, nimis directi, superbi, effrontes, Doctores instabiles, martyres delicati, Confessores lucri, immites calumniatores, Religiosi avari, humiles elati, pii duri, mendaces dulces, pacifici persecutores, simplicium oppressores, malarum sectarum, per vos de novo excogitatarum, adinventores, misericordes nequam, amatores mundi, venditores Indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, desideratores honorum, zelatores criminum, mundi raptores, insatiabiles prædicatores, applausores hominum, seductores fœminarum, seminatores discordiarum. Benè etenim de Vobis gloriosus Propheta Moyses in cantico suo cecinit, Gens absque consilio, & sine prudentia, utinam saperent

perent atque intelligerent, ac noviſsima providerent; *Ædificatores in altum, & dum altiùs aſcendere non poteratis, tunc cecidiſtis, ſicut* Simon Magus *quem Deus contrivit, & plagâ crudeli percuſsit: ſic & vos per ſeductionem, nequitias, mendacia; detractiones & iniquitates veſtras corruiſtis. Et populus dicet illis, Ite Docto. es perverſitatis, ſubverſores veritatis, & fratres* Sunamitidis, *patres hæreticæ pravitatis, pſeudo-Apoſtoli, quia ſimulâſtis vos vitam ſervare Apoſtolorum, nec tamen in minimo vitam illorum impleviſtis. Filii iniquitatis, ſcientias viarum veſtrarum nolumus, nam præſumptio elata vos decepit, & inſatiabilis concupiſcentia ſubvertit erroneum cor veſtrum: Et cùm in altum, ultra quàm decet, aſcendere voluiſtis, juſto Dei judicio, deorſum in opprobrium ſempiternum cecidiſtis.* Joann. Wolfius in memorabilibus Cent. XII. Anno, 1180. pag. 400.

Thus farre the Prophecy it ſelf; of which and the like, what to think, and what credit is to be given thereto, others have given their opinions, *viz.* that it is not impoſſible Prophefies and Predictions of this kind may amount to no more then the dreams of melancholy, ſuperſtitious, and diſtempered perſons, ſuch as of which it may be ſaid,

Augurium vanum vani docuere parentes,
Cui credens, dignus decipiatur erit.

But to deny all credit to Propheeies is to be guilty of an incredulity greater then that of the incredulous

Thomas. Nor are we to think what God saith by the Prophet *Joel*, to be spoken in vain, *That in the last dayes, the old men should dream dreams and see visions, and the sonnes and daughters prophecy*. Many examples might be alledged of Prophecies of this kind which the event hath confirm'd to be true, and therefore they may challenge belief, when they are in their effects fulfilled.

But for what we have at the present to do with, it is to be observed, that it was approved in the Councell of *Trier*, as may be seen in the precedent life of Saint *Hildegard*; whereto is added the suffrage of *Eugenius* the third, Bishop of *Rome*, which according to both *Jesuits* and *Canonists*, is an extraordinary authentication.

But the Society may object, that, all this granted, this prophecy is not more applicable to them, then to the *Franciscans*, *Dominicans*, *Augustines*, *Minorites*, or indeed the whole *Clergy*. To this all that can be answered, is, to desire the Reader very seriously to consider, first the words of the *Prophecy*, and thence direct his thoughts on the *Life*, *Doctrine*, *Manners*, and *Humours* of the *Jesuits*; and comparing the one with the other, he will, if I mistake not, find, that they cannot be so pertinently attributed to any *Order* as this last of the *Jesuits*. To which purpose, the ensuing *Remarks* are laid down by way of comparison between the *Prophecy* and the *Society*, to shew that it, and no other, is design'd thereby.

Paragraph 1. *In diebus illis surget gens insensata, In those dayes shall arise a sort of people that will be insensate.*) Some haply may wonder why she should call the Jesuits an insensate sort of people, when it is known to all, the world affords not any thing more crafty, or over-reaching then that Sect. Insomuch that

that a certain *Germane* Prince was wont to say of it, *What the* Devil *knows not, a Jesuit doth.* And another used this Simile of them; *As farre as the* Devil *exceeds* men *in craft and mischief, so far do the* Jesuits *exceed the* Devil *himself in slights and elusions.* But she calls them *insensate*, because they above all others advance and maintain opinions and maximes contrary to those of other men, and such as are inconsistent with common sence, so as it may be said of a *Jesuit*,

Tu semper contrarius esto.

Whence it comes that they are by some called *Stoici* and *Stoicidæ*, as opposing the generall Tenet of all other men, and out of an unparallell'd obstinacy, denying things as cleare as that the Sunne shines at noon. Or haply, because they have put off all sence of humanity and commiseration, whether they have to do with *Heretickes* or *Catholicks* it matters not, if they will not comply with their desires; as also in their maintaining of Murther and other Enormities lawfully committed upon the slightest grounds imaginable. This the Monks of *Portugal* felt very heavie, when *Philip* the Second of *Castile*, how justly or unjustly I say not, made an hostile invasion into the Kingdome. But it may also be imagined that the *insatiate* Brutality here attributed to them, hath some allusion to those Enthusiasmes, which the *Jesuits* very much pretend to, and for which they much celebrate their Founder *Ignatius*, as when he abstained from sustenance a whole week together, as *Orlandinus*, a member of the Society, affirmes Chapter 1. page 26 or when he ran into a Poole of water, to deterre a light woman of his acquaintance from a venereal inflammation. *Ibid pag.* 69. Or when he is said to be in

an exstaey for the space of eight dayes together. *l.* 1. 28. Or when he had celestiall Visions, *L.* 1. *p.* 13. 27. 34. 40. though the *Jesuiticall Catechisme* seems to make the same *Ignatius* a person so stupid that he was not admitted to Catechisation for the space of four years. *page* 64.

Parag. 2. *Pomposa*; *addicted to pomp*) then which nothing could have been more oracularly spoken, for what indeed is the whole Institution, but *pompe*? There is nothing so apparent in their humours, carriage, actions. For though they seem in their discourses to make profession of humility, yet is there not any thing they really lesse intend, then submission of mind. They are full of pompe and sumptuousnesse in their *gate*, in the structure of their *Churches*, *Colledges*, *Gardens*, *Houses* of recreation, *Schools*, in their *teaching*, *reading*, *professing*, *singing*, *acting* of *Comedies*, in their *Processions*; in a word, all things are done with such affectation, ostentation, pompe and theatricall magnificence, as in the apprehensions of all others are inconsistent with the simplicity and austerities of a Religious Institution, and no small scandall to the generall profession of Christians.

Parag. 3. *Cupida*; *Covetous*) To produce examples to make this more manifest, were to demonstrate that fire is hot: it is a thing notorious to all the world, and lyes very heavie upon the whole Clergy whose sighs and groans are sufficient arguments of the burthen they feele. *Bring*, *bring*, are their morning prayers; *Give*, *give*, their evening. They who desire further satisfaction may look into *Thomas de Vergas*, in his Book *Of the slights and stratagems of the Jesuits*, *C.* 25. 32. 33. 44. 45. 46. 47. and *Speculum Jesuiticum*, *Mantiss.* 6. 8. 13. 16. *The Jesuits and a Beggars wallet* are both in the same predicament, sick of the same disease, insatiable.

Parag. 4. *Perfidia*; *Perfidious*) Towards God, Princes, People, and especially the rest of the Clergy. To

To *God*; in that having made a solemne vow and promise in their Baptisme to be faithfull to him, they afterward sweare allegiance to *Ignatius*. To *Princes*, that is to say, all Kings and supreme Magistrates, except the King of *Spaine* whose spirituall *Janizaries* they are. They maintain him with their pens; he them, with the sword. To the *People*, who have so often smarted for their treacheries and the inconstancy of their humours and interests. Nor is it enough that they are themselves guilty of breaches of fidelity towards the Secular powers of the World, but they are the encouragers, maintainers and abettors of all the like breaches in others; so that now in matters of correspondence, commerce and contract, a man is no longer ty'd to the observance of promises, then it shall be for his advantage to do it. By their exasperations and suggestions came the toleration of Religions in *France* to be so much disturb'd, and the ensuing calamities occasioned. By whose means came the Edicts of *Ferdinand* the second for a free exercise of Religion granted to the *Bohemians*, *Austrians*, *Carinthians*, *Moravians* &c. to be broken and repeal'd, but by that of the Jesuits? By whose persuasion came the same *Ferdinand* to violate the priviledges sworn to by him at his coronation before the Electors, but by theirs? By whose instigations did the same *Ferdinand* put out the Edict concerning the restitution of Ecclesiasticall Goods, whereby he brought the House of *Austria*, and the whole Empire into inextricable inconveniences, but by theirs? Who are they that teach, preach, maintain in their writings, that all Transactions, pacifications, accommodations are so long to be observed as the Pope and themselves think it convenient, but the *Jesuits*? To what end serve all their evasions, prevarications, æquivocations and mentall reservations, but to elude all they have to do with, and to make a certain Science of perfidiousnesse? See *Thomas de Vergas* c. 41. 42. The awfull observance of

oaths, promiſes, engagements, is a thing not mentioned in the *Jeſuits* Goſpel, where it is almoſt a maxime, *Nucibus pueros, juramentis viros fallendos*, That children are to be deceived with toyes, men eluded with oaths.

Parag. 5. *Doloſa ; full of deceit.)* This is ever a near neighbour to the precedent ; for it ſeldome happens that he who is perfidious and treacherous, is not alſo fraudulent ; and he who is fraudulent, is not guilty in ſome meaſure of perfidiouſneſſe. *Virgil's Sino* compared with theſe was a ſimple harmeleſſe fellow : theſe are not ſo much deceitfull, as made up of fallacy and deceit, nay, they are eſſentiall to them. This is the end and deſigne of their ſo much recommended amphibologies and æquivocations. Notorious were thoſe of the Engliſh Jeſuite Father *Garnet*. To this head may be referred feigned and ſuppoſititious Letters, and the counterfeitings of other mens Seales. *Mercurius Jeſuiticus* relates, that in the yeare M. D C. I X. when they were about to build a Colledge at *Troyes* in *France*, to carry on the buſineſſe with more expedition and encouragement, they writ to the King that the Inhabitants were extremely deſirous of it, and by way of anſwer produced Letters from him to them, wherein the King encouraged and commanded them to accommodate the Fathers ; but in both, the forgery of the *Jeſuits* was moſt remarkable. Having counterfeited the publick Seal of the City of *Rochel*, they ſigned Letters therewith, which being accidentally intercepted, brought the Rochellers into a ſad and deplorable waire. But their tranſcendency in deceiving and circumventing is not ſo notorious in any thing as the famous Hiſtory of *Cottaba*, which happened in the yeare one thouſand ſix hundred twenty eight, which who deſires to conſult may find in Greek and Latine, at the end of the book called *MYSTERIA PATRUM JESUITARUM*, Printed one thouſand ſix hundred thirty three, writ-

ten

ten, by way of Letter, by *Gregorius Hieronomachus* the Patriarch Much also to the same effect may be seen in the *ANTI COTTON*, as also in *SPECULUM JESUITICUM*.

Parag 6. *Peccata populi comedet*, *That shall feed upon the sinnes of the people*) This hath some relation to those that drive a trade of Indulgences. But they have a more subtle and more gainfull way, that is, they of all men, are the most experienced in the advantages are to be made in the Confessions of Kings, Princes and other illustrious persons, by whom the ordinary sort of people are governed and disposed. These they have a knack to engrosse to themselves, and so to order them as to make their Kitchins warme, and their purses heavy. This is so apparent every where, that it is their own complaint, but full of ostentation and design, that they are overwhelmed with the innumerable conflux of Penitents that addresse themselves to them. *See* more hereafter.

Parag. 7. *Ordinem quorundam timentium devotariorum sub dissimulatâ mendicantium specie tenentes* : *Assuming to themselves the title of an ORDER of men devout and fearing God, under a personated resemblance of poverty* :) All which words require our particular consideration and exposition. *Assuming to themselves the title of an Order*, for so it seems they will needs be called, and take it most heynously when any one gives them the denomination of MONKES or FRIERS. *Devout and fearing God* ; they indeed put on a shew of much feare and reservednesse, as also pretend to a more then ordinary degree of devotion, as such as serve the Lord with fear and trembling. But all proceeds from their exquisite Sycophancy and personation, for they are so far from being fearfull, that they are excessively confident and ready for any mischief; and if they be guilty of any devotion, it is in order to do somewhat that is indirect, and to carry on his ends whose Rule and institution they are sworn to. *Under a personated resemblance*

of Poverty; What ever they do, what ever they meddle with, whatever they are concern'd in, is not free from dissimulation and imposture, nay it is that part of their trade they now make the greatest advantages of. To this may haply relate what the Jesuit *Orlandinus* fathers upon their own *Ignatius*, *l.* 1. *p.* 20. *That* Ignatius, *being entertained at the Hospitall of S.* Luke *at* Minorilla, *suffered his haire* (*which according to the fashion of that time was very long*) *his beard and nayles to grow neglectedly, and his whole countenance to be sordid. His cloathing was a piece of course sack-cloth; his bed, the bare ground; his sleep very little, and that subject to mid night interruptions by his prayers. Thrice every day he very unmercifully disciplin'd himself; seaven houres he spent upon his knees in severall prayers, not accounting the time which he on the same dayes bestowed in hearing Masse, and saying the severall parts of the Office. He fasted whole weeks together, taking no sustenance but a small piece of bread, which he had begged, and water, and that onely once a day. Onely upon the Sundayes, when he went to the Sacrament of Penance and communicated, he remitted somewhat of the severity of his abstinence, if he had the convenience to do it. If he could so acquit himself of these employments as to have any spare time, he either ministred to the sick, or begged almes to be bestowed upon other poore men, or by devout and pious discourses, endeavoured to make those he met better then they were, making it his constant businesse to be ever so employed as not to afford his body any indulgence.* Here is certainly the description of a man truly devout, and working out his salvation with feare and trembling; but whether it be truly attributed to the person on whom it is bestow'd is that which is much in question, as being extreamly at a distance with the rules of the *Institution* in things relating to *Diet* and the *Kitchin*, and much more with the practise of those who oblige themselves thereto; there being not a more delicate sort of people in the world besides; as shall be shown hereafter. Not to men-

mention, that these characters of sanctimony and austerity frequent in *Jesuits* and none other, are by themselves advanced meerly to claw one the other, a kind of hypocrisie, whereof though they fail of the reward they expect here, namely the credit and respects of men, yet shall they not of what they are to have hereafter, confusion and gnashing of teeth.

Parag. 8. *Séque cæteris, fidâ devotione, insuetâ scientiâ, & pretensâ sanctitate præferentes: preferring themselves, through feined devotion, an airy Science, and pretended sanctimony, before all others.*) She allows them a *devotion*, but it is *fnign'd*; a *knowledge*, but an *airy one*; *sanctimony*, but *pretended* onely and *personated*. The *Substantives* are indeed very commendable, but the *Adjectives* spoile all and make them detestable. A thing *feigned*, as a thing painted, is of no long duration; what's *airy*, soon vanishes and comes to nothing; what is onely *pretended* signifies a ly, and wants those testimonies and demonstrations whereby a thing should subsist. Of *feined devotion*, somewhat hath been said in the precedent Paragraph, and more shall be in the subsequent. Concerning the *airy science*, and the *pretended sanctity* they make so great ostentation of, let us heare what the Jesuit *Ozorius* sayes, *tom. 4. Of his Sermons of the Saints*, in that upon the death of *Ignatius*, taking his text out of the ninth chapter of the Apocalypse. *And the fifth Angel blew his Trumpet, and I saw a Starre* &c. The fifth Angel there spoken of, saith he, is *Ignatius*. And *page 166.* he saith; *God hath a tenderneſſe for the ORDER which taketh its denomination from the name of JESUS, equall to what the Patriarch* Jacob *had for his sonne* Benjamin, *whom he had begotten in his old age. The Institution of the Jesuits*, saith he elsewhere, *is an institution of men grown up to the height of perfection.* Of their feign'd Sanctity, much need not be said, since not onely the books put out by themselves, speak it sufficiently, but it is notorious to all the world. Let a man but consider their institution,

inſtitution, their vows, their lives, their doctrine, he will find nothing, but painting and feigning and pretending and diſſembling. Their *aery* and imaginary Science is ſo obvious in their works, as if they were bent upon nothing ſo much, as to make all others, in matter of ſcience and learning, compared to them, the moſt deſpicable things in the world. Witneſſe that voluminous work put out by them of *Anwerpe* in the yeare 1640. under the title of *Images*. Witneſſe the *Amphitheatre of Honour*, or as others will have it, of *Horrour*, ſcribled by *Scribanius*, wherein *Scaliger*, *Cauſabon* and *Gruterus*, eſteemed by all the learned a Triumvirate of tranſcendent Wits in their times, are accounted in compariſon of the *Jeſuits*, perſons of no parts, children, fit to go to School again. For the *Jeſuits* are to be thought the hereditary Profeſſors of all Learning. To what hath been ſaid may be added the Dedicatory Epiſtle of the Jeſuit *Raderus*, before the life of *Caniſius*, of the ſame Society, whereof part may be read in the *Speculum Jeſuiticum Mantiſi.* 5. There among other things he ſayes, *That it is the principall deſigne of the* Jeſuits *to bring Cities, Provinces, Nations, Commonwealths, Kingdomes, nay the whole World to a nearer relation to Heaven, and to be their conductors to eternall Beatitude.* Nay the Jeſuit *Ozorius* makes no difficulty to affirme, *That the Jeſuits were ordained to ſupply the defects, to cure the infections, to correct the miſcarriages of other Orders, Societies and Religious Inſtitutions, and to put the proud maſters of the World to ſilence.*

Parag. 9. *Sine rubore & timore Dei ambulantes; Walking without any ſhame or the feare of God.*) It will be to little purpoſe for the Jeſuits to celebrate themſelves, and to make oſtentation of their auſterities and ſanctity, if there be any credit to be given to this holy Womans prophecy. She tells us they own no *ſhame*, and if we conſider them well, we ſhall find they make her words good. Who are thoſe that commend *Regicides* and

and call them *Ebuds*? Who countenance *Homicide*, and all those crimes which other cowardly bashful people conceive a horrour at? Who are so confident, and have such adamantine foreheads, as to deny what most Historians affirm, millions of people have seen and attest? Who have Maximes calculated for all sorts of persons, encourage breaches of trust in *Servants*, of allegiance in *Subjects* of duty in *children* and *Wives*, and dissolve the tyes of humane *Society*? Who are the Abettors of *detraction, perjury, lying*, &c. Of which who desires particulars may consult the *Mystery of Jesuitisme*, and open the Book where he will. *Without the fear of God before their eyes.* Ah *Hildegard*, take heed what thou sayest of those, who, if we believe themselves, are the *Reformers* of the world, the good *Genii* that conduct men to *Beatitude*. They are employ'd upon the Embassy of the Gospel to all the world, and for that reason assume the name of *Religious* men above all others, and will not be called *Monkes*, nay among the *Portuguizes* and the *Indians* will not be content with any under that of *Apostles*. But that certainly not without pretence; otherwise they would not be the occasions of so many commotions, warres, insurrections, and accounted incendiaries and the abettors of all impieties, even by those who are not upon any account of Religion their enemies. See *Elixer Jesuiticum*, part 1. printed in the Year M. DC. XLV. and *Spec. Jesuit.* page 239.

Parag. 10. *Multa nova mala adinvenientes*, *Introducers of many evil things*) O *Hildegard*, how truly hast thou spoken, and how much is it to be wished it were otherwise! For what new evill have they not introduc'd, and do daily brood?

1. The ORDER it self, or the institution of that Order, what is it but a new Evill introduc'd, a new order brought in after so many others, under which the world sufficiently groaned before.

2. Thei

2. Their ſeparation and difference from thoſe Orders.

3. Their unheard of and arrogant aſſumption of the name of *Jeſus*.

4. Their maintaining of opinions contrary to thoſe of all other men.

5. Their artifices in creeping into the Courts and concernments of ſecular powers, and inſinuating themſelves into the affections of the weaker ſexe.

6. Their depriving of other Orders of their ſubſiſtance and habitations.

7. Their imitation of *Proteus*'s and *Vertumneus*'s, and putting on all ſhapes, to make good, that *a Jeſuit is every man*.

8. Their Æquivocations.

9. Their ſowing of diſſention, and raiſing of Jealouſies between temporall Princes.

10. Their diſſolving the mutuall obligations between Husbands and Wives, Parents and Children.

11. Their forging of Letters, and counterfeiting other mens hands and ſeals.

13. Their making of new Creeds.

14. Their denying, diſcountenancing and oppreſſing of the Truth.

15. Their bringing up of their Diſciples to a more then theatricall confidence, and encouraging them to Regicides.

16. Their doing of all things under a pretence of Religion, when they have not the leaſt tincture of any.

17. Their doing of all things in order to their own accommodation and advantages.

18. Their caſting of miſts before mens eyes to induce them into an erroneous perſuaſion, that piety, ſanctity, religion, modeſty, learning and the knowledge of all things ſpirituall and temporall is onely to be found in them.

19. Their

19. Their unspeakable subtilty.

20. To extoll and acknowledge the *Pope* in Spiritualls, and the King of *Spain* in Temporalls for the onely supreme Monarchs..... But who is able to give a particular account of all their new inventions? *Lybia* is not the damme of so many Monsters, as they are Authors of new evils, till at the last they find out also a new Hell.

Parag. 11. *Fortes & validi*; *Strong, and in good plight.*) And why should they not? They eat what is delicate; they drink of the best; they lodge at their ease; their habitations are the most delightfull, they are warmely cloath'd, they enjoy themselves in all things, they want for nothing, they are not troubled with the care of worldly things, they are accommodated even to superfluity, they have the tuition of youth, nay many times are the bodily as well as ghostly Fathers of those whose education they are entrusted with. And in this they are not unlike Cuckoes who laying their eggs in the nests of other birds, leave the burthen of their hatching and breeding to them. They are *Goliah's* in body, *Goliah's* in mind, *Goliah's* in their words, *Goliah's* in their actions; onely in this they differ from him, that they appear not in the fore front of the battell, lest they should meet with the mortall sling of *David*. They think it enough, if like *Demosthenes*, they fight with thundring words, and when the businesse comes to handy-blowes, slink away.

Parag. 12. *A sapientibus & Christi fidelibus Ordo ille maledicetur. That order of men shall be evill spoken of and cursed by wise men, and the faithfull ones of Christ.*) Not undeservedly. *He whom many fears, must needs stand in feare of many*; and who speaks ill of many, must expect to be evill spoken of by many. They undervalue, and speak evil of *Christ* when they advance maximes destructive to those of his Gospel. If the name of *Christ* were not despicable with them, they

they would not, by the extravagance of their opinions bring Christian Religion into so much contempt. *Christ* therefore hath long since cursed them in his Word in the fruitlesse *Fig-tree*, and under the names of *Scribes* and *Pharisees*, when he pronounced his eternall Woe against them. They are cursed and ill spoken of by the *Wise men*, that is, by those who detect their artifices and subtilty, for their craftinesse cannot be alwayes kept secret. God and Time, who reveals all things, brings also their wickednesse to light, nay they have been discovered in the very beginning of their Institution. How often hath *Ignatius* himself been ill spoken of, one while in *Spain*, another in *Italy*, another in the midst of *Rome* by *Guidictius*, another in *France*, by the Colledge of *Sorbonne* and the *Parliament*? See *Orlandinus* Lib. 1. 2. How they have been, and still are hated and ill spoken of by all the other Orders and the rest of the Clergy, the Philippick Orations spoken in the Parlement of *Paris* by the Advocate *Pasquier*, *Menilius*, *Mortivillerius*, &c. can testifie. The same thing is manifest from the bandyings against them of all the *Universities* in *Europe*, and to what heighth their differences came may be seen by any that will in the *Jesuiticall Mercury*, *Thuanus*, *Metterranus*. But we shall not think it much to give a catalogue of those who have publickly opposed the Institution of the *Jesuits*, though the names of many are yet unknown. Of a greater number take onely the ensuing, as such as were more easily procured.

All Universities, and chiefly those of France: as may be seen in Thuanus, Mercurius Jesuiticus, Tom. 1. 2.
That of Cracovia. Mercur. Jes. Tom. 1.
Of *Lovaine*
Of *Douay* Mercur Jes. Tom 1.
Of *Padua*. Thuanus. Anno 1541.
Anticotton.
Antonius Arnoldus.

Ami-

Amichanus. Thuan.

The *Austine Friers.* Thuan.

Aphorismi doctrinæ Jesuiticæ.

Barthol. Guidiccio. as appears by the Jesuit *Orlandinus* in his *Jesuiticall History*, and *Ribadeneira*, in the life of *Ignatius.*

Belloy, the *Atturney Generall in the Parlement of Tholouse*, Merc. Jesuit. part. 1.

Barlierus, in his suspicions of the four Monarchies.

Carolus Molinæus, ictus, Thuan l. 35.

Cheverinus Cancellarius, anno 1598.

The Advice of a Nobleman of Poland, Anon. concerning the ejection of the Jesuits out of Poland.

Eremitam Monachi 1540. Thuanus.

Harlæus, *President* of the Parliament of Paris Thuan. l. 37.

Johannes Gerson, Chanceller of the Universtity of Paris. Merc. Jesuit par. 1. Thuan.

Mortivillerius, Rector of the Universtity of Paris.

Pasquierius. Thuan l. 110. in his Jesuitical Catechism.

The Parlements of *Paris* and *Tholouse*, as to be seen in severall places of *Thuanus.*

Passeratius, especially in his Oration, *de ridiculis.*

The Professors of severall Universities. Spec. Jesuit. under the title of Academies.

Petrus Alliacus, *Cardinal* Thuan.

Petrus de Mortivilliere, Counsellor at Law & Advocate, Anno 1613.

The Professors and Peers of Poland. 1564. 1606. 1607. 1622. Merc. Jesuit. par. 1. 2. Thuan.

Simon Marion, *Counsellor*, Thuan. l. 119.

The Colledge of Sorbonne at Paris. Thuan. in severall places. Merc. Jes. par. 1.

Stanislaus Preiski, a Nobleman of Poland. Thu. l. 137.

Thuanus President and Historian of France, in severall places of his own works.

The Republick of Venice, 1591. 1606. 1612. Thuan. Meteran.

The

The Relations of Francfort.
Turnebus in his Poems.
Guilielmus de sanctlo amore, Thuan.

This the Reader is to look on, as a taste of what might be produced as to this particular. Who desires more, may consult *Speculum Jesuiticum*, and *Elixer Jesuiticum*.

Parag. 13. *A laboribus cessabunt, & otio vacabunt: They shall be no great pains takers, but lovers of leisure.)* How can that be? Why, they leave not a corner of the world unsearch'd; they are upon perpetuall missions, and travells by sea and land, they have the management of Schools, the education of youth is their burden, they preach, they celebrate, they advise those that consult them, they heare the confessions of all that apply themselves to them, from the Court to the Cottage they find something or other to do. Can these men be said to be at leasure? But as we find, that, of men, some spend their lives in doing nothing, others in doing what they should not, a third sort, in doing that which is evil: so they are busie about that which they should have nothing to do with: They have one foot in the pulpit, another in the palace. Or they do that which is evil, teaching what ought not to be taught, commanding those things which cannot justifiably be done: which while they do, 'twere better they did nothing. For their pains in the education of youth, it is far from what the simplier sort of people imagine. Let a man but consider the distribution of *Classes*, and *Lectures*, and the multitude of Teachers, and he will find it far short of what they would perswade the world to. For, their Classes being dispos'd according to the severall sciences, there is one or two design'd for every art, and he not for many yeares, but for one or two, after which he is succeeded by another, and he, having gone through his course, by another. For instance, There is one teaches onely *Etymology*, another onely *Syntaxe*, another *Prosodia*, another

other *Poetry*, another *Rhetorick*, another *Logick*, leaving all the other parts to others: whereas among others the Masters are employ'd all day in teaching, taking ten times as much pains as any of them. The same course is taken in the writing of Books among the Jesuits; for they so divide the whole task among many, as the Builders of the tower of Babel did, one brings lime, another stones, a third water, a fourth other necessaries: so when any Jesuit intends the publishing of some piece, he first draws the principal draught or design of it, and sends copies thereof to the other Colledges, where being received, the tasks are divided, every one contributing his endeavours. So that the Author of the Book, having all his materials prepared to his hands, disposes them according as his fancy leads him, orders, polishes, and dresses up all into such form as he thinks fit. Now among us all's otherwise, a man is forc'd like a spider to spin all out of his own bowels, so that their labour, compar'd to ours, amounts to little more then recreation, nay is meer divertisement. Another employment of theirs wherein they take much pains, is, to work themselves into the secrets of Kings and Princes, and to dive into the neareſt concernments of private persons, and to hold correspondence, and write news all over the world. *Pride* we know will suffer a little *pinching*; nor shall we attribute that to *labour* or businesse, which is the pure effect of a pragmaticall *curiosity*.

Parag. 14. *Assumentes potiùs Ordinem adulantium quàm Mendicantium*; *taking upon them an Order rather of Flatterers then Mendicants*) What should be the reason of such a distance between their Vows and Actions? No other then that of him in the Gospel, working is a little hard and indigestible with such delicate bodies, and to turn ordinary, obulary, beggers, they think a shame. What remains then, but that they should endeavour to supply their exigences by Flatteries, Insinuation and Sycophancy. To beg from

door.

XUM

door to door is not therefore to be expected from them, though even in that day they degenerate from their Founder, who, as *Orlandinus* affirms, thought it no shame to begge, not onely for himself but also for others; but they are whole-sale beggers.

There is a more secret, more compendious, and more gainfull way of begging, by the visitations of sick persons, especially those, whom, by reason of age or extremity of sickness, they conclude not long to remain among the mortall.

The voluntary proffers of their intercessions, are seeds that grow up into considerable advantages to them.

To draw people in to contribute towards the building of Colledges or Churches is an old bayte, and yet proves so effectuall, that their Edifices, like Phœnixes derive glory from their ruines. Notorious was the conflagration of the *Jesuits* colledge at *Cullen*; but it may be there are those yet living who can atteſt, that, some dayes before the fire happened, their Library and what else was most considerable, were conveighed thence to other places.

To this may be added the influence they have over Princes, great men, such great Ladies as being Widdows are eminent for their simplicity, and doating old women, and thousand of other wayes they have to milk money out of mens pockets. No doubt but the *Secret Instructions of the Society*, whereof we have a short summary before, have been very much enlarged, as to this very particular.

He therefore is the most mistaken man in the world who think these to be triviall beggars, such as will be dispatched with a piece of money or two. *Todo, Todo, Todo*, Au, Au, Au is their motto, deriving it from their Countrey men the Spanish Soldiers at their plundering of *Anwerpe*. *Artem adulantium assumentes*: they are indeed very eminent Masters in the science of Adulation.

This is the onely way to creep into Courts, and to in-

insinuate themselves into the secrets, nay into the very breasts of Princes. Nay, indeed whither not? And this they are so excellently well read in, that the famous parasites described by *Terence* and *Plautus*, were they alive, might take instructions from them. Had not this been used very successfully, they had not been so easily readmitted into *France*; they had not been in such esteem with the King of *Castile*; *Ferdinand* the Second had not in the space of nine years one way or other scattered among them twenty five Tuns of Gold, according to the computation of *Holland*, not to mention the profits, tithes and other advantages which he bestowed on them, besides the ordinary revenues, as was attested by *Caraffa* the Popes Nuncio. See *Speculum Jesuit.* pag 208.

But they never make greater advantages of this art, then when they have to do with those of the weaker sex; How are those poor things cajoll'd by them? How do they undermine their Honours and estates by glozing speeches and the most refined part of pious Sycophancy? Who desires further satisfaction as to this particular, hath onely to read over the first piece of this Treatise, which is such a discovery of pollutions as haply never saw the light before; If that satisfie not, see what is said in the *Mantisse*, or *Additionals* to *Speculum Jesuiticum*. See also what is said hereafter, Paragraph 28.

Parag. 15. *Studebunt omnes nimium qualiter Doctoribus Veritatis resistant. They all shall make it too much their study how they may oppose the Teachers of Truth.)* To prove this to be true, *Francfort Mart* shall be our testimony, as groaning under the infinite number of books spawned by the *Society*, and brought thither. For what article have they not deprav'd? what truth have they not by their pernicious glosses and interpretations corrupted and enervated? If that satisfie not, take the *Mystery of Jesuitisme*, from one end to the other, and let that and the *Additionalls*, con-

concerning the differences between the *Jesuits* and the Curez of *Rouen* and *Paris*, be an eternall *Pyramid*, to show that they care not what truth, nor what persons they oppose, when they have the *Casuists* and those of their own *Order* to vindicate.

Parag. 16. *Et eosdem cum potentibus interficient*; *And shall put them to death together with the mighty.*) Not with the spirituall sword, for so they would not oppose the Doctors that maintain the truth, but with the temporall. *France* hath with sorrow known this; *Austria* can witnesse it; *Scotland* hath felt it; *Poland* cannot deny it, nor hath the Low countries been free from it. Tis added, *together with the mighty*; Turk or Trojan it matters not, so he be in their way, he must be removed out of it. The *manes* of the great Monarch of *France*, *Henry* the fourth are not yet appeas'd. Who would see more as to this point, may consult *Speculum Jesuiticum*, and the *Apology of the Jesuits* upon the parricide committed upon *Henry* the fourth.

Parag. 17. *Potentes seducant*; *seducing the powerfull.*)with as much diligence and assiduity as if it were the principall design of the Society. There is a two-fold seduction, a spirituall and a temporall, they are excellently well read in both. For the *Spirituall*, their Tenents witnesse against them. Let there be a parallel made between the doctrines of the Gospel, and those of the Jesuits, and it will be found that for a man to be a right *Jesuit*, he must be somewhat much different from a *Christian*. See the *Mystery of Jesuitisme*. As to what concerns *temporall* and politicall seductions, it is a thing so manifest, as that it is day, when the Sun shines. However an instance or two will not be amisse. *Sebastian*, King of *Portugal*, how miserably was he blinded by the Counsels of the Spaniolizd Jesuits, so as to engage in a warre upon *Africa*, which cost him both his kingdome and his life, as may be read in History, and particularly *Thuanus lib.* 65. By the seductions of the same Polititians, *Sigismund* Prince of

of *Transilvania* was depriv'd of his Principality, and after a long and wretched captivity, ended his life and misery in prison. *Thuan. lib.* 110. *Spec. Jesuit. anno* 1594. By the crafty suggestions of the same persons, *Sigismond* King of *Poland*, attempted an unfortunate reformation in *Swethland*, for the expedition whereby he would have setled it, proving unsuccessfull he with much danger of life returned into *Poland*, and lost a Kingdome that had anciently been his own. Their persuasions wrought so much on *Philip* the second of *Spain*, that he treated his sonne *Charles* most unworthily, keeping him a long time in prison, where at last he dyed, but how, God onely knows. *Canisius* the Jesuit writ a Letter to the Emperour *Ferdinand*, wherein he would persuade him that his sonne *Maximilian* had some thoughts of embracing the *Augustine* Confession, and therefore was to be severely treated (as *Philip* us'd his sonne *Charles*) or banish'd the Empire: which Letter of *Canisius* was, after the death of *Ferdinand*, found among his secret papers, yet did not *Maximilian* call the Jesuit to an account for it further then an expostulation.

Parag. 18. *Propter necessitatem vitæ & delectationem mundi: in order to the conveniences of life, and the enjoyments of this world.)* Why should a man be a Jesuit for nothing? A Thief steals to furnish himself with those conveniences of life which he could not honestly come by. A man ventures the breach of a commandment with a woman, for his pleasure and enjoyment sake. The wickedest men propose to themselves, some, though but an apparent good in their actions. So what mischief is done by the Jesuit, proceeds from their extraordinary care for the accommodations and enjoyments of life. The belly is the master of many bad arts, and the inventor of many; but whats below it and what's about it of more.

Parag. 19. *Diabolus in eis quatuor vitia radicavit; the Devil hath sown the roots of foure Vices in them)* Tis well

well there is no more. Or is it ſpoken alluſively to their quadrangular *Miters* But the holy woman's meaning by foure, is principally foure; ſhe names only foure, the reſt ſhe leaves to the Reader to finde out himſelf.

Par. 20. *Adulationem, et eis largè datur: Flattery, that large gifts may be beſtowed on them.*] For their flatteries, ſomewhat hath been ſaid thereof in the precedent paragraphs, and particularly that which begins *artem adulantium aſſumentes.* Nor is it without deſign that they are ſo well vers'd in it, that is, that they may the better furniſh themſelves with the accommodations of life. Who ever grew rich, who ever procured friends by telling of truth? No, ſoothings, flatteries, and inſinuations are the moſt approved receipts for that purpoſe We finde in Scripture what become of *Nathan* and *John Baptiſt*, alas, ignorant, plain-dealing men, they had not the *Ignatian* Art.

Par 21. *Invidiam, quando aliis dabitur & non ipſis; Envy, that any thing is beſtowed on others and they get nothing.*] Though they are the richeſt beggers that ever were, yet can they not but take it heinouſly that any thing falls beſides their wallets. They are ever the firſt ſerved, they prevent all others, and like ſupplanting *Jacobs* carry away the firſt bleſſing. And yet how heavy they lie upon all other Orders and the whole clergy, the complaints are general. But had we loſt all examples as to this particular, there needed no more then to inſtance in their vaſt revenues, and colledges like Royal places.

Par. 22. *Hypocriſin, ut per falſam ſimulationem aliis complaceant; Hypocriſie, that by their crafty inſinuations they may comply with others.*] Hypocriſie is the deity they ſerve night and day, whom they above all others ſacrifice to. 'Tis an art they ſtudy beyond all other, as ſuch as they know how to make their advantages of in Courts, in palaces, in the pulpit, in the ſchools, in commerces, in converſation, in all things. The diviſions

fions of it, are ſimulation, diſſimulation, ſycophancy, evaſions, prevarications, mentall reſervations, æquivocations, reſtitutions, directions and diverſions of the intention, advantageous interpretations of favourable circumſtances, and many other ſuch like common places, which who is once well read in, may elude all he converſes with, and ſay and unſay what he pleaſe at the ſame time. Who deſires particulars may conſult the *Myſtery of Jeſuitiſme*; *Myſteria Patrum Jeſuitarum*, This is alſo a moſt compendious way to inſinuate into the favour of great men, and to get an influence over rich Widdowes. Excellent in this Art was F. *Cotton*, Confeſſour to *Henry* IV. of *France*.

Parag. 23. *Detractationem, ut ſe ipſos commendant & extollant, & alios vituperent, propter laudem hominum, & ſeductionem ſimplicium, ac ſine devotione & exemplo*; *Detraction or Calumny, that they might celebrate and commend themſelves, to the diſparagement of others, to gaine praiſe among men and to ſeduce the ſimple, and that without any devotion or example.*) How pertinently is this applicable to the Society, excluſively to all other Orders or communities of men, Religious or prophane? Who are the countenancers of *Calumny*, and take it amiſſe that, though Courts and Kingdomes are put into combuſtion by the advance of ſo horrid a tenent, it is not publickly taught and practiſed! See the *Myſtery of Jeſuitiſme*, LETTER XV. &c. and you will find who they are, and whom the honeſt plain dealing *Capuchin* confidently charges with a MENTIRI IMPUDENTISSIME. So that all truly conſider'd, it may be imagin'd, that it is through detraction and contempt of others, the commendation and overweening opinion they have of themſelves, they are arrived to that height of eſteem and authority wherein we now find them. Of this the Univerſities of *France*, thoſe of the *Low-Countries*, *Poland*, *Italy*, have had ſufficient experience, as may be ſeen in the *Jeſuiticall Mercury* in ſeverall places.

All other Religious Orders and Communities have felt the burthen of their Calumny, as being by them treated no otherwiſe then with the termes of *Aſſes*, *Ignoramus's*, *Drones*, fit onely to conſume the allowances of the laborious Bees, and the like, whereby they make them as deſpicable as they can in the apprehenſions of others. And how can it be otherwiſe, when they make it appear both in their tenets and practiſes, that the moſt infallible way to get into honours, dignities, wealth, ſuperiority, is, by the depreſſion and ruines of others. The ſad remonſtrances of the generality of the Engliſh Catholicks is but too pregnant an example of this truth, and their perpetuall complaints to the See of *Rome* againſt the uſurpations of the *Jeſuits* an argument of the little redreſſe of their exorbitances. The ſtory of *Wisbich* is yet like the head of an arrow in the breaſts of the ſecular Clergy, as reflecting on, and daily feeling the extremities they have been reduced to, ſince thoſe ſpirits of diviſion came among them and diſturbed their peace. They are the Eagles that ſoar above the clouds, others onely reptile animals to be trod under their feet. Hence is it, that they pretend all Monaſteries and ſuch like places belong to them, and endeavour all they can to get them into their hands. In the time of *Gregory XIII.* they had by their falſe ſuggeſtions, almoſt wreſted the Monaſtery of Saint *Paul* from the *Benedictines*. In the time of *Clement VIII.* they, by the ſame artifices, but ineffectually, would have forced the *Carthuſian* Monaſtery near *Lucerna* from thoſe of that Order, The like they would have done to the *Carmelites* at *Antwerpe*, but with the ſame ſucceſſe. The Colledge they have at *Nuys* they by artifice and calumny worm'd out of the hands of other Monkes, whom they forced away thence. See a booke entituled, *Conſcientia Jeſuitarum*; and *Spec. Jeſuit. Mant. 6.*

The ſame courſe they take to inſinuate themſelves into the favour of men, They diſpraiſe all, they onely

ly are the excellent directors of youth, their books and precepts are onely to be followed; what ever other people publiſh are fit onely for Grocers and Tobacco-ſhops. They are onely a *flight of Phenixes*, Angelicall Preachers, the great Maſters of Eloquence, Nor doth their arrogation of Auricular Confeſſion to themſelves, and adminiſtration of the Sacraments, contrary to the prohibition of Superiours and Biſhops, argue leſſe then a certain inſolent opinion of themſelves, that they onely are fit to have the mannagement and conduct of all Souls, and that all others were ordained to truckle under them. But it is to be obſerved, that S. *Hildegard* addes, that, all is done, *to gain praiſe among men, and ſeduce the ſimple.* It is their *own*, not *Gods* glory, which as the *Phariſees* of old, they ſeek: whence it comes, that whatever is done among them, ſpeaks pomp and oſtentation, and out of deſign upon the ſimple, that is to ſay, of ſuch importance is it handſomely to caſt a miſt before the eyes of people. See their own Hydropicall Volumes, eſpecially that intractable collection of their own Encomiums, put out in 1640. under the Title of *Imagines*. See the *Hiſtory of the Society of Jeſus*, put out at *Rome* by *Nicholas Orlandinus*, Printed 1615. To theſe may be added *Scribanius's Theatrum honoris*. What horrid faggoting of calumnies upon other men and mutuall elogies and celebrations of themſelves ſhall an unprejudiced and unbewitched Reader find in them; and all, if we may believe this holy Woman, in order to their vain glory, and the ſeduction of the ſimple, *without any devotion or example* of godlineſſe and ſincerity.

Parag. 24. *Martyrium prædicabunt inſtanter*; *They ſhall be great pretenders to Martyrdome*) Of their converſion of the Indies and Plantation of *Chriſtian Religion* there, there is an authentick diſcovery in the *Myſtery of Jeſuitiſme*. LET. V. Now how a man can have any confidence of their Martyrologies, when there was ſuch palliations in the introduction of Religion, is

somewhat hard to imagine. For their Epistles from *Japan*, and their *Indian* Relations, if, out of civility and tenderness to persons of a Religious Institution, we grant there may be some truth, it were on the other side but prudence, in many, to turne *Sceptiks*, and suspend our belief, considering also the persons and places they come from. For those who dy for treasons, conspiracies and other crimes against the civill Magistrate, and are put, *quâ Jesuits* in the martyrology, that is; to prove it done by them, there needs only a short story of Pope *Vrban*, who hearing that some English then at Rome, thought it both ridiculous and a scandall to Religion, to find the picture of F. *Garnet*, (one of the Powder-plotters,) among those of the Martyrs of the Society; ordered it to be remov'd, which yet they took so heynously, that they could never after endure the Pope. But as to this particular, as they are liberall enough in their Catalogues, so the world begins to grow wary, and moderate in crediting, when they have to do with not easily credible Legends and Romances. *John Chastell* attempted the life of *Hen.* IV. of *France*, yet the *Jesuits* writ an Apology for him, wherein they both vindicated and celebrated the attempt, as *Thuanus* affirms. Of this more may be seen in *Thuanus*, *Metteranus*, and *Baudartius l.* 38. of the continuation of *Metteranus*. How numerous the Martyrs of the Society are, See the Epistles from *Japan*, *hinc inde*.

Parag. 25. *Detrahent principibus sæcularibus*; *they shall derogate from secular Princes.*) Whether they acknowledge the Papacy or not, if they dance not suitably to their piping, that is, crosse their designes. Hence proceed their perpetuall Remonstrances to the *See* of *Rome*, of the remission and indifference of *Catholicke* Princes in the maintainance of the *Papacy*, and extinction of *Hereticks*. They were very much dissatisfi'd with *Charles* the fifth, for that, having subdued *Frederick* Elector of *Saxony*, he took not away his life with his Electorall dignity, and put all the Hereticks to death

death, attributing to his Lenity towards them his ill succeſſe afterwards. They made *Henry* III. of *France* deſpicable in the ſight of his people, becauſe he was not as violently zealous as they would have him, for the Papacie, nor prodigall enough of Hereticks blood, and conſequently inſinuated the haſtening of his death. Their quarrell againſt *Henry* IV. was his over-countenancing of the *Huguenots*; whence it came that his life was ſo often attempted, and at laſt received its period by an infamous aſſaſſinate. They raiſed diſſatisfactions between their greateſt Patron *Ferdinand* the eleventh and the Pope, whom they exaſperated againſt him as much as lay in their power. See *Alphonſus Toletanus* in his *Relation of the Sleights and Stratagems of the Jeſuits in matters of Policy*, cap. 22. 28. 29. 30. 31. They call'd *Henry* the third, *King of the Moabites*. Nay, the Popes themſelves eſcape them not, if they oppoſe their deſignes, notwithſtanding their particular vow and dependance on them, as may be ſeen in the precedent Piece of *The Diſcovery of the Society in relation to their Politicks*. Thus was *Sixtus Quintus*, in their apprehenſions, a *Lutheran* and a *Wolf*, becauſe he would not countenance them in all things; *Henry* the fourth, an abetter of *Hereticks* a *renegado*, an *Apoſtate*; the Elector of *Saxony* a *Hogge*; *William* of *Orange*, the *Prince of Beggars*; for others they had other termes of the ſame kind. Nor was this derogation onely verball, but they often diſcovered their violence in actions, by endeavouring the ejection and diſpoſition of Soveraigne Princes out of their lawfull dominions, and abſolving ſubjects from their allegiance. Upon which account came thoſe Books which treated of the abſolute power of the Papacy over Kings, and their depoſitions &c. to be condemned and burnt. See *Speculum Jeſuiticum, Mant. II.* where there is a Catalogue of thoſe Authors th at maintained that unchriſtian opinion; out of which we ſhall cull out the following.

Mariana, *de Reg. l. 1. c. 6. de justâ Henrici abdicatione.* Lugduni, apud Societatis Bibliopolam.

Rosæus, *de justâ Reip. Christ. Author. c. 3. num. 6.*

Gregorius de Valentia, *t. 3. dist. 1. quæst. 11.*

Creswellus, *in suo Philopatre, hinc inde, inprimis, sect. 2. 157. 161. 162.*

Bellarminus, *de potestate Pontif. contra Barclaium* Romæ, 1610. *& in disp. de controver. Christ. fidei.* Paris. 1613. t. 1. l. 5. c. 6. 78.

Gregorius de Valentia, *in Comm. Theol. disp. 1. quæst. 12.* Paris. 1609.

Cotton. *in Iustit. Cathol.* Paris. 1610.

Emanuel Sa, *in Aphorismis*, Colon. 1599.

Suarez, *de censuris Excomm.* Lugd. 1608. *disp. 15. l. 6. & rursus in defensione fidei Cathol.* Colon. 1614. l. 6. c. 4. & c. 8.

Ribadeneira, *lib de Religione & Virtutibus Princip.* Duaci. 1610.

Carolus Scribanius, *in Amphitheatro Honoris, lib. 1. cap. 12.*

How *Suarez*'s book was treated by the Parlement of *Paris*, as also what became of other Treatises of the same nature, see *Spec. Jesuit.* the *Apologie for Chastel, Jesuita Vicarius, Anti-Cotton.*

Parag. 26. *Ecclesiarum Sacramenta veris Pastoribus subtrahentes: depriving the lawfull Pastors of the Sacraments of the Church.)* They have indeed a strange magnetick vertue to draw all things to themselves. Their envious eyes are perpetually fasten'd upon the revenues and accommodations of the rest of the Clergy. Whatever they see, they pretend some title to, of whatever they touch, something will be sure to stick to their pitchy hands. This is the complaint of all. See an instance of their griping the management of the *Sacraments*, and their submissive carriage towards their Bishops, in the Arch bishop of *Matchliu*'s Letter to Cardinals of the Congregation *de propagandâ fide*, at *Rome*, at the latter end of the ADDITIONALS to the *My-*

Mystery of Jesuitisme. How the Catholicks of *England* have groan'd for their avarice and pragmaticall interpositions, their loud jarrings and recrimminations demonstrate. Hence arose their differences with all Universities, and particularly the Colledge of *Sorbonne.* They are in Christian Religion, as the Spleen in man's body: of that increase, all the members pine away; so the richer they grow, the more are other Orders crushed and impoverished. See the *Jesuiticall Mercury*, part 1. and 2.

Parag. 27. *Recipientes eleemosynas pauperum et infirmorum et miserorum: receiving the alms bestowed on the poore, the sick and the indigent.)* It may be imagin'd the holy woman would have said *rapientes*, taking away, that is, converting to their own use, those pious charities, a word more suitable to their insatiable avarice. 'Twas drollingly said by one, who being demanded what part of speech the Pope was, answered, a *Participle*, because he takes part from the *Clergy*, part from the *Laity*. But how truly might it be said of the *Jesuits*, who are such excellent Projectors as that can make their advantages of any thing, nay, clip the charities of the sick and poor to fatten themselves. Oh unfortunate Hospitall of Saint *James* at *Bourdeaux*! how have the poore exposed orphans, which thy revenues should have sustained, experienc'd the truth of this prophecy? See the first Tract of this Book, chap. 4. Since they take it so heynously to be called *Ignatians*, from the founder of their Order. *Ignatius*, a denomination as suitable to them, as those of *Franciscans*, *Dominicans*, *Benedictines*, *Augustines*, &c. are to the other Orders, they ought not to take it ill if henceforward they are called *Vespasians* since in that Apothegme of his, that *Gain smells well whencesoever it comes*, they are his exact Disciples, deriving their own enjoyments and accommodations from the groans of the sick, and crying bellies of the poor. How carefull they are to watch their advantages may be seen in the

following ſtories. A *Lisbo* Merchant put a cabinet of jewels and other things of great value into the hands of the Jeſuits, to be divided among his daughters, who after their fathers death requiring it of them, they ſwore he had beſtowed it on the Society, and ſo undid the poore wenches. Another Merchant of the ſame city dying, was perſuaded by the Jeſuits to make the Society his heire; the next of kinne not knowing any thing of it, coming to take poſſeſſion of the deceaſed houſe, was put back by thoſe that were in it with this anſwer, *The Apoſtles* (for ſo the *Jeſuits* are called in thoſe parts) *were the heirs*; whereupon the poore man full of reſentment and grief cryes out, *O Jeſus Chriſt, hadſt thou had ſuch* Apoſtles *about thee*, the Jews *never durſt have taken thee, much leſſe, crucifi'd thee*! But the trick put upon them by the *Genueſes* was very handſome, when, after they had by their inſinuations cajoll'd abundance of jewels from the richer Citizens wives, they were by the *Senate*, forced to reſtorne them to their husbands. *See* the Book of the *Jeſuits Conſcience*, and *Spec. Jeſuit. Mant.* 8.

Parag. 28. *Nec non in multitudinem Populi ſe trahentes, as alſo inſinuating themſelves into a familiarity with the more ordinary ſort of people.*) from the court to the cottage, from the Shepheards crook to the Scepter, from the higheſt to the loweſt, a *Jeſuit* finds employment, it concerns him to know what is ſaid, what is done, what conſultations are carryed on, what's concluded, at all times and in all places, from the wench that ſweeps the kennell to the Princeſſe in the palace. So that it is now come into a Proverbe, that *a Jeſuit knowes what* Jupiter *whiſpers* Juno *in the eare*. And from this diving of theirs into the knowledge of all things, comes it to paſſe, that in thoſe Cities where they are grown powerfull, as *Cullen*, *Aken*, and others, no Magiſtrate is choſen, no Conſul created, no perſon put into any publick employment, no publick edict

paſſed

passed, without the secret suffrage of the poly-pragmaticall Jesuit.

Parag. 29. *Familiaritatem cum mulieribus habentes, táſque inſtruentes: desirous of familiarity with women, and inſtructing them.*) Consonant to the *Secret Instructions for the Superiours of the Society*, which is the third piece of this Treatise: where see more as to this particular. In vain therefore do we expect another Order or Society of men wherein this Prophecy should be fulfilled, for as to what is said by the holy woman in this Paragraph, it falls so perpendicularly upon the Jesuits, that he is too much a partisan of theirs who denyes it. This familiarity with women, a sort of creatures still'd with any thing, as it is of great advantage, so would they make it a priviledge of the Society, and take it very unhandsomely and insolently done, that any other Monk or Frier should set footing where they have any thing to do, as encroaching on their peculiar Province. And indeed how farre they have as to this point over-reached all other Religious Orders, we need not quote books, but the observation of those who take more particular notice of their demeanors.

But it may be said, all is pardonable, since the vow they have made of *chastity* exempts them from all suspicion of irregular conversation with them. How tender they are of that, the discovery made in the first piece of this Collection, though coming from an exasperated, apostatiz'd *Jesuit*, may in some measure be credited. When they are grown old, dry, exhausted, are become *emeriti* in the Venereall Militia, there may be thoughts of some such thing as a Vow; but till then, why should we imagine *Prometheus* such a churle to them as not to have furnish'd them with Livers, and all things requisite for the greatest of worldly enjoyments? Who desires instances of their Lubricities, may look into *Speculum Jesuiticum*,

Page 196. 198. 199. 228. where among other ſtories is that of *Sommerman* the Jeſuit, who being to caſt an evill ſpirit out of a poſſeſſed Nun in *Swiſſerland*, made a ſhift to get her with child.

But this familiarity of theirs with women proceeds from a pious motive, their inſtruction and edification of their ſoules. The world hath not forgotten their inſtruction of the *Genueſes* and *Venetians* wives, and the conſequences thereof. Had the *Jeſuiteſſes* been confirmed, we ſhould have had rare work between them; for what could not the joint endeavours of the ſutteleſt wits of both ſexes have effected? But it was another quarrell they had againſt *Urban* VIII. that he diſſolv'd the female Society by his Bull of the yeare 1621. upon which, one writ this Epigram.

Fœmineus ſexus ſociis immixtus Jeſu,
Tranſcendit ſexûs munia fœminei:
Non tulit hanc labem Urbani *vigilantia Papæ,*
Suppreſſit Socias, mox Socioſque premet.

But what deſign they have in this familiarity (which is not for *Lazarus* but for *Martha*'s ſake) and private inſtructions of Women, we are yet to look into. The holy woman tells us that it is.....

Parag. 30. *Quomodo maritos decipiant, et res furtivè ſubtrahant, et iis tribuant: that they may beguile their husbands, and take things ſurreptitiouſly from them, and give them to their inſtructors.)* Is this then the end of Jeſuiticall familiarity and converſation with Women? Well, let married men look to it, leſt they come to thoſe imaginary excreſcencies, whereof their heads are not ſo ſenſible as their reputation. That may be thought one end, but ſhe addes another undeniable cauſe, *that they may filch from their husbands to ſupply them*; Money, jewells, houſhold ſtuffe, &c. They have made it lawfull for a woman to take money from her husband to buy her cloaths and to game withall, and

and why should they not out of gratitude take somewhat the more, that they may have to bestow on them for their indulgence and good instructions? See *My. Story of Jesuitisme* LET. IX. pag. 133. No question the *Genuefes* remember both them and the instructors. Alasse! what can that woman deny who is liberall of her self? Prudently therefore was it done by the Republick of *Venice*, who conceiving a jealousie, at the familiarity of the *Jesuits* with their Wives, to prevent the inconveniences that might ensue made a divorce with the *Jesuits*, causing those things which they had cunningly cajoll'd to be returned to the right owners.

Parag. 31. *Tollent namque res furtivas et malè acquisitas, et dicent, orabimus pro vobis: for they shall take the things that were filch'd and unjustly acquired, and say, we will pray for you.)* For the encouragement of those that are light finger'd, they now know where to meet with receivers; but the misery is, they'll give them nothing but words for what they receive, though of ever so great importance. Prayer is a commodity they have lying by them, and will truck and barter with any other whatsoever, and gaine by it. Why should they spend their breath, hurt their tender knees, and weare out their toes of their slippers for nothing? If they pray for you, it matters not how you came by what you give them for their pains.

Parag. 32. *Sic uti aliorum vitia curiosiùs tegant ut suorum obliviscantur: so as that pragmatically discovering the miscarriages of others they may forget their own.)* for *legant* reading *delegant*, as most suitable to the humour of those who are anatomiz'd in this Prophecy. Of their curiosity and pragmaticall interlopings into all mens affairs, somewhat hath been said already. They are in like manner the quickest sighted things in the world to spy other mens imperfections, and to sift and winnow their vices, and think to hide their own deformity by pointing at the black patches of others

They

XUM

They are so farre from covering, from curing or binding up the wounds of humane frailty in their neighbour, that he must not onely expect to heare of what he is truly chargeable with, but haply to have that imposed upon him which he is not any way. Nay 'tis come to a *probable opinion*, that is, safe in point of conscience, to impose a false crime on one whom a man hath a difference with. See *Mystery of Jesuitisme*, LET. XV. This is the constant character of all *Hypocrites* and *Pharisees*; in seeing other wens vices they are *Epidaurian* Serpents, when they come to their own, they are blinder then moals.

Parag. 33. *Heu tollent res miseras à raptoribus, prædonibus, furibus, latronibus, aut sacrilegis, ab usurariis, fœneratoribus, adulteris, hæreticis, schismaticis, apostatis, mulieribus luxuriosis, lenonibus & lenis, à potentibus, perjuris mercatoribus, falsis judicibus, militibus, Tyrannis*: They shall receive the wretched contributions of common rogues, highway-men, Pirates, thieves and sacrilegious persons, of usurers, extortioners, adulterers, hereticks, schismaticks, apostates, debauched women, such as manage the negotiation of lust of both sexes, of powerfull men, perjur'd bankrupt Merchants, corrupt Judges, Souldiers, Tyrants) A faire harvest! and who would think these had onely devotion or ought to bestow among religious men? What advantages can be made of them? who shall make those advantages? Who but those that pray for them and their successe that they may have contributions from them? Whom should those people contribute to, but those who take abundance of pains to dresse up *maximes*, to palliate their crimes, and to make that seem justifiable which most men look on with horrour? Who are these most obliged to, but to those who facilitate the way to *Beatitude*, who enlarge the *straight* gate, who have the slight to make those things which were sinnes before not to be such now, and who have the art to reconcile the contradiction and inconsistency of *probable* opinions. See *Mystery of Jesuitisme*,

itiſme, LET. V, VI, VII, VIII. and indeed any where. *Accipe dum dolet*, ſayes the Phyſician, *accipe dum adeſt*, ſayes the Jeſuit, not examining whence it comes nor how 'twas gotten,

Unde habeas quærit nemo, ſed oportet habere.

Famianus Strada, in his Hiſtory of the Low-Countrey wars, relates, that, in the yeare 1574. the Spaniards having laid a heavie tax on the inhabitants of *Antwerpe*, the ſeditious ſouldiery exerciſed a pious liberality on ſome of the Religious Orders, beſtowing on the *Franciſcans* 4000. Guilders; but that the Jeſuits were ſo farre from ſeeking ought (an example the more remarkable becauſe ſo rare, conſidering the humour of the *Society*) that a ſumme of money being brought as a preſent to their Colledge, they at firſt refuſed it, but afterward received it. To that anſwers the ſtory of a man, who intreated to ſit down and eat with others, at firſt out of modeſty refuſed, but afterward repenting, and perceiving the other forbore further importunity, asked the Maſter what he had ſaid to him at his coming in, I intreated you, *reply'd the other*, to ſit down and take part of ſuch as you found. Oh, ſaid he, now I underſtand you, and ſo ſat down, and fed like a Farmer. Or haply the reaſon of their refuſall was becauſe the *Franciſcans* were preſented before them; or haply becauſe the firſt proffer was below their expectation. But of their modeſty in that kind, *Thuanus* gives another example, where he affirms that they got ſuch a ſumme of money out of the ſpoiles of the city of *Antwerpe* as built their Colledge at *Mechlin*.

Parag. 34. *Tollent etiam à principibus contra legem viventibus & a multis perverſis: they ſhall alſo receive from Princes living contrary to the Law, and from many wicked people.*) From any that ſhall give them, it matters not what they are. But, as intemperance and irregular living makes a harveſt for Phyſicians; and contention is the nurſery of Petifoggers

and

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and

and Lawyers, ſo are the miſcariages and exorbitances of Princes and great men the ſecret mines and revenues of the *Jeſuits*. Father *Cotton* would not have had ſuch an influence over *Henry* IV. of *France*, as not to ask any thing which was not granted him, had he not conniv'd at his extravagances and breaches of the Lawes, and acted the part of a *Gnatho*, inſtead of that of a *Nathan*. Nor ſhould we now find them ſo much in favour and eſteem with great men, were it not for their complyances and diſſimulation.

Parag. 35. *Perſuaſionem Diaboli, & dulcedinem peccati, ac vitam delicatam, tranſitoriam & brevem, nec non ſatietatem, in condemnationem eternam, ſectantes*: being guided by Satanicall ſuggeſtions, and the pleaſures of ſinne, leading a delightfull life, (which muſt accordingly be tranſitory and ſhort) even to ſatiety, to their own eternall damnation.) What can be ſaid leſſe of thoſe who make ſinne a thing ſo imaginary as that moſt men are innocent; who palliate all crimes; who maintain homicide to be lawfull upon ever ſo frivolous occaſions; who countenance equivocations, perjuries, breaches of truſt, and the violation of contracts, who authoriſe calumnies and recriminations, and in a word, bring an odium upon the Goſpell and Chriſtian profeſſion, by their manifeſt eluſions thereof, then that they follow the *ſuggeſtions of Satan*, and are bewitched by the *pleaſures of ſinne*? But that they are guilty of theſe things, the Books quoted occaſionally in this Treatiſe, but eſpecially that of the *Myſtery of Jeſuitiſme*, make evident.

For the *delicacy* of their lives, what could the good woman have ſaid leſſe? Look on the ſumptuouſneſſe of their Colledges, Gardens, Houſes of recreation; people that would be more remarkable for their auſterities then delicacies might content themſelves with others. But indeed how can they be otherwiſe then delicate who are the eare wigs of Princes, and perpetually at the elbowes of great men? But it's to be noted

that

that this delicate life is *transitory and short*, it is indeed but just that that which delights should be momentany here, that which torments eternall hereafter, especially to those who prefer the pleasures and enjoyments of this life before the felicities of the next.

But they shall be lovers of delicacy, *even to satiety*, sayes the holy Woman, to their cost, *to their eternall damnation*. For being overwhelmed with the pleasures of sinne, and overflowing with the delights and accommodations of life, they must needs at last come to *saciety*. But what terrible noise is that of *eternal damnation*? What other harvest can be expected from the seeds of *Satanicall suggestions, sinfull pleasures*, and the enjoyments of this life? They who received the good things of this life are according to the Gospell to expect the torments of the other. But can this be the portion of *Jesuits*, new *Apostles*, a new order of *Religious* men, the companions of *Jesus*? It may, since that as the precedent part of holy *Hildegards* prophecy is verified in them, as hath been shewn, it must be inferred, that what followeth, concerning the punishments due to such as she describes, must also by the same necessity be fulfilled.

Parag. 36. *Hæc autem omnia in eis aperta & manifesta fient populis universis. And all these things shall be so remarkable in them, that they shall be discovered and become manifest to all people.*) They have abused and deluded all the world, it is just their artifices and deceits should be made manifest to all. They may be said in some measure to have discover'd them, who have forbidden the authors thereof an abode in their dominions, as *Swethland, Norway, Denmark, England, Scotland*, the *Low-Countries* &c. Their slights were discovered in *Hungary, Bohemia*, the principalities of *Silesia, Moravia, Lusatia*, about the years 1618. 1619. 1620. upon which they were forced to remove; but *Frederick* the V. dying and deprived of his kingdome of *Bohemia*, they were afterwards restor'd, and new Colledges

ledges erected. Manifeſt alſo are their attempts upon *Henry* the fourth, and the Kingdome of *France*, as the acts of the Parlement of *Paris*, and *Tholouſe*, the complaints of *Sorbonne*, the differences between them and the Univerſities, the depoſitions proteſtations and proceſſes of the reſt of the Clergy all over the Chriſtian world, ſufficiently teſtifie. Who hath the curioſity and leaſure, may, to this purpoſe reade the Philippick Orations ſpoken at *Paris* by *Arnoldus*, *Menilius*, *Belloius*, *Brularduſ*, *Dolæus*, *Molinæus*, *Morvillarius*, *Marion*, *Paſquier*, eſpecially his *Jeſuiticall Catechiſme*. Nor was *Poland* inſenſible thereof, as may appear by the Oration of a Catholick Nobleman of that nation, *concerning the expulſion of the* Jeſuits *out of the Kingdome of Poland*. To which may be added the conſultations of the Peers of that Countrey, in a Parlement at *Warſow*, which may be read in the *Jeſuiticall Mercury*.

Parag. 37. *Ipſi porro de die in diem duriores & nequiores efficientur; Moreover they ſhall become more inflexible and worſe every day then other.*) Nature is not eaſily altered. Tell them of theſe horrid things as much as you will, they ſhall nevertheleſſe continue to maintaine them. Tell them of the extravagances of their darlings the *Caſuiſts*, who have poiſoned Chriſtian doctrine with their pernicious deciſions, they ſhall nevertheleſſe countenance and maintaine them. They were troubled at the Author of the *Provinciall Letters* for ripping up of things formerly laid to their charge, never mentioning whether the things ſo urg'd againſt them were reformed or not. Tis a diſhonour to the Society to retract any thing that's once advanc'd, to maintain it, though ever ſo pernicious, a glory. Thoſe *Satanicall ſuggeſtions* and *pleaſures of ſin* which they ſuck in in their younger years, are by time heightned to inflexibility and inſenſibility in wickedneſs. *Fairigius* tels us, that the moſt daring and confident are the moſt cheriſh'd, countenanc'd and preferr'd. He that having done a villany, can glory in it, and

vult-

outface all reprehension, and smother all remorse, is a person for any employment. Confidence is that they endeavour to outvie one another in above any, as knowing that to be without it, is the onely way to be the derision of others. Upon their first coming into Cities how humble, how complyant, and complementing are they? But when they are once settled, what dare they not attempt?

For their *inflexibility*. Who more hard-hearted, who more inexorable? as if their bowels were surrounded with flint, especially where they are in any power. The Clergy of *Portugall* felt the weight of their indeprecability when *Philip II.* of *Spain* invaded that Kingdome. If they can get a Monastery from some other Order, into their hands, no intreaties shall ever get it out again. But of all, those are most to be pitied whom they keep in subterraneous caves, or starve, or beat to death, as may be seen by the short ensuing piece. Their inhumanity towards *Charles*, son to *Philip II.* of *Spain* was such, that it could never be known how he came to his death, though in prison. The cruelty they exercised upon *Stanislaus Kostha* of an illustrious family in *Poland* may be seen in *Raderus* a Jesuit, in the life of *Canisius* cap. 13. which yet they say was done upon an account of mortification. But it happens to most thus mortifi'd as to the horse mentioned by *Hierocles*, who put to try whether he could live nine dayes without meat, dy'd the eighth day of the probation. But most deplorable and crying is that account of the poore expos'd Orphans of the Hospitall in *Bourdeaux*, to shew that no consideration of humanity can prevail with their adamantine hearts.

Of their *growing worse and worse*, that is, continuing in a constant course of wickednesse, its a thing clearer then to need proving, onely this may be said, that their insolence, pride, impiety and obstinacy is come to such height, that they are formidable even to *Popes* themselves, as may be seen in the history of *Paza*, in *T. de Vergas* c. 15. 16. of which kind there are in the same Author

other

examples, C. 24. 39. 55. 57. how they treated *Sixtus Quintus*, how they abused *Urban* VIII. may be seen in *Speculum Jesuiticum* p. 228, and 229. of their unmercifullneſſe towards the reſt of the Clergy, See *Thomas de Vergas* c. 10. 11. *Spec. Jesuit. Mant.* 6. 9. 15. 16. So that if that ode of *Horace* had been a Prophecy, they would have verifi'd it,

Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitioſiorem.

Parag. 38 *Et cum ſeductiones & iniquitates explorata fuerint, tunc ceſſabitur eis dari: and when their deceits and iniquities ſhall be diſcovered, then ſhall men ceaſe to give them.*) Since as the precedent paragraph aſſures they grow every day *worſe and worſe*, how can it be but that their ſeductions, artifices, and iniquities ſhould at laſt come to light, to their confuſion and the ſatisfaction of others who will be glad to know by whom they have been deluded, that they may accordingly truſt them another time. Thus when *England*, *Scotland*, and the reſt of the places before mentioned found them out, they ſhook them off, and would give them no more. Nay, if this prophecy faile not, other kingdomes will turne them out, and will be ſo farre from giving them ought, that what they have, even thoſe feathers which they have borrowed from the reſt of the Clergy, wherewith like the *Horatian* crow, they ſtrowted ſo much, the almes due to the poor and indigent, the preſents that are made them out of robberies, rapines, confiſcated goods, &c. ſhall be taken away from them, and diſtributed among others, as it happend to the Knights *Templars*, in the yeare of Chriſt M. CCC. XII. When the Spung is full it muſt be ſqueez'd. Spirituall goods, diverted from their proper uſe, are like Eagles feathers, conſume all others near them.

Parag.

Parag. 39. *Et tunc ibunt circa domos famelici, & ut canes rabidi, submissis in terram oculis ; And they shall go from house to house with hungry bellies, and as mad dogs, having their eyes fastened on the ground*) That the end may have some allusion to the first institution of the Society. But why as *mad dogs ?* It seems then that though reduced to these extremities, they will not give over their barking at, and biting of other mens fame. But what a sad change will this be ! How insupportable will it be to those that have lived in abundance, in delicacies, and have quarrelled at nature that there were no greater enjoyments, to struggle with the miseries of life and malice of fortune. So that it will be no miracle, if according to the words of the Prophecy, they grow impatient and fall into madnesse and exasperation, and so became in a manner *mad dogs* ; yet *having their eyes fastened on the ground*, for that will be the time of their visitation, the time of their tribulation and chastisement.

Parag 40. *Contrahentes cervices suas velut turtures, ut panè satientur : wrigling their necks like Turtles, that they may be filled with bread.*) But these wriglings these cringings, these insinuations and submissions will come too late, they will be little the better for them ; people will suspect them to proceed from artifice and dissimulation. They shall make a dolefull noise like forsaken Turtles, men shall hear, but neither regard nor help them. To what end then are all these submissions and complyances ? *that they may be filled with bread* ; bread, dry bread, course bread will now go down, and they find a difficulty to get it. Where shall then be the tender *pullets* ? where the exquisite dishes of *fish* ? where the sumptuous *collations* and *banquets* ? where the *march pane*, the *march pane* I say, whereof there were such quantities found in your Colledge at *Aken*, when it was rifled by the Citizens ? No, now course *West-phalian* bread, that hath endured the torrid zone of the Oven for three dayes together, and is bak'd almoft into brick, will be wellcome.

Parag.

Parag. 41. *Tunc clamabit populus ſuper eos, Væ vobis miſeri, filii mœroris : Then ſhall the people cry out unto them, Woe be unto you wretches, the ſonnes of affliction.*) but a juſt retaliation, that thoſe who brought ſo many others to miſery, ſorrow, anguiſh, ſhould at laſt be reduced to the ſame extremities themſelves. What pitty can they expect when fallen into exigences, who, having, by their crafty counſells, brought others into want, ſtand and laugh at their calamity? This you muſt expect, that it may be fulfill'd, what is ſaid, you ſhall weep, but the world ſhall rejoyce and laugh.

Parag. 42. *Vos mundus ſeduxit : the World hath beguil'd you.*) And they the world, therefore they may ſhake hands. The world was that you doated on, the pleaſures and enjoyments therefore dazzled your eyes, it took up all your thoughts to heighten the delights thereof. But now it is poſſeſſed of all your goods, hath deprived you of all your former accommodations, and leaves you to weep and bemoane your ſelves.

Parag. 43. *Diabolus veſtrum ora infrænavit : the Devill hath put a bridle into your mouths.*) to hinder you from ſpeaking and teaching the truth. No, you think it more advantageous to have maximes calculated for the humours of all men, to divert them from the wayes of truth, then with ſincerity to preach it to them. You ſurround truth with clouds of lyes and errours, and ſo it comes to paſſe that while you make it ſo much your buſineſſe to deceive and ſeduce others, you are your ſelves alſo over-reach'd by another who it ſeems is craftier then you, and can *put a bridle into your mouthes.*

Parag. 44. *Caro veſtra lubrica, & corda veſtra ſine ſapore: your fleſh is fraile, and your hearts without ſavour.*) For the lubricities of your fleſh enough hath been ſaid already. But not onely your fleſh, but your lives, wayes, doctrines diſcover your frailty, and your want of

of the solid foundation of good and wholesome doctrine. And because your hearts are without savour, God hath cast you up, as meat without salt. You should have been the salt of the earth, but because you are found to be without savour, you are cast into the dunghill to be trod under mens feet.

Parag. 45. *Mens vestra vaga fuit, & oculi vestri delectabantur in vanitatibus & insaniis multis: your minds were wandring, and your eyes delighted in vanities and many extravagances.*) The perfect character of a pragmaticall nature, intermedling and interloping in all mens affaires. As if she should say, you have an oar in every mans boat, you are amphibious animals, your thoughts are ever wandring towards the temptations and delights of the flesh; you mind onely the things of this world, you make it your main businesse to heap up wealth, you are ambitious of worldly honour, you think all other people despicable. What vanities do you not follow? All your actions are vanities and the effects of pompe, affectation, extravagant magnificence, hypocrisie and Sycophancy, as hath been already shewn.

Parag. 46. *Venter vester delicatus dulcia fercula appetit: your delicate bellies long for dainties.*) you are of those who place felicity in the enjoyments of the belly. Tis to sacrifice to that Deity, that you haunt great mens Courts and Kitchins; it was out of an extraordinary tendernesse to your stomachs, that in the infancy of the Institution you were so exquisite in making *rules for the Cook*, and in taking care that the *knives should be clean and sharp*. There is a pleasant Story in the second part of the *Jesuiticall Mercury* giving an account how the Rector of the *Germane* Colledge at *Rome* was in perpetual martyrdome for the cause of God. That "he daily dy'd for the cause of God, when others write "of him, that abounding with all the accommodati-"ons of life, and distempered by an excesse of the "enjoyments of fortune, he extravagantly desired

to

" to be accounted a Martyr, saying, *I dye daily for the*
" *cause of Christ.* I never knew any, *sayes the Author*,
" no not any of the sacred Consistory of Cardinalls,
" whose condition, laying aside the expectation of the
" triple Crown, might be preferred before that of this
" man. He hath under his jurisdiction, and as it were
" at his beck, the most illustrious and most noble of
" the *Germane* youth, and such as are at no great di-
" stance from the Empire ready to obey his com-
" mands. The revenues of the Colledge, (which a-
" mounts to 200000 Crowns yearly) he disposes of
" at his pleasure, not giving an account to any of what
" he either receives or expends, unlesse to the Patri-
" arch of the *Jesuits*, that is to himself. Wine he
" drinks, such as in comparison whereof nectar is not
" nectar; bread he eats whiter then the brains of *Ju-*
" *piter*. Flesh, fish, and all that relate to nutriment the
" choisest in their kind and season. And I remember it
" happen'd one day, that having invited two divines of
" the order of S. *Dominick*, and resolved to entertaine
" them in the Gardens belonging to the *Germane* Col-
" ledge, he caus'd three of those eight boyes, which
" (whom the Colledge maintain'd for singing) for the
" heightening as well of the voice, as to shew their
" excellent skill in singing, to be dispos'd into so many
" trees near the place where the entertainment was, and
" like nightingalls to sing while they were at dinner,
" and all as it were to give the *Dominicans* an instance
" of the felicities which the *Jesuits* enjoyed. To this
might be added severall other examples of their Luxu-
ry and gluttony, but the shortnesse of our remarks on
this prophecy admits them not. Their own *Mariana*
betray'd too much as to this particular even in his dayes
when he sayes *the Jesuits are lovers of deliciousnesse, and*
not able to bear the want of worldly conveniences. And,
that they are not sick and dye through overmuch pains taking
and austerity, but through their intemperance and irregular
lives. And *that the Lay-brothers among them*, that is the
beasts

beasts which the others ride upon, *are not content if they feed not like Lords sonnes.* There is a pleasant story of the late Prince of *Condé*, who being present at the taking of certain fresh water fish of extraordinary greatnesse of the kind, would needs have it sent to the market, and an excessive price set upon it, to try who would, like *Aristippus*, be so extravagant as to give it for so small a fish. Divers demanded, but were as soon deterred by the price, till at last the fish, would have been returned, had not the *Jesuits* taken it at the price set, and sent it to the Colledge. The Prince having an account what became of it, makes a visit to the Rector much about dinner time, and would needs dine with him, which the other would have avoided, alledging they were much unprovided for the entertainment of so great a Person, to which he replyed, *Come come, Father, I know what you have, you have such a fish*, naming it, *that cost so much*; and so leaving them to the confusion of their Luxury and dissimulation he departed. No, there is no people in the world eat better, drink sweeter, ly softer, or have more attendance then they. So that it was handsomely said of a Germane Nobleman, That those of the other *mendicant Orders* were "great fools, who, by feeding on herbs and scraps, ly-"ing on mats and benches, going barefoot, and break-"ing the sweetnesse of their mid-night rest, hope to "force their way to heaven, when the *Jesuits*, flowing "with delicacies, and endeavouring nothing so much "as their own ease and enjoyments, are no lesse confident of their coming thither.

Parag. 47. *Pedes vestri veloces ad currendum in malum; your feet are swift to run into evil.)* To do mischief, to raise dissentions, to scatter pernicious maximes. they are *Pegasian* Courriers, indefatigable *Mercuries*: but to do the contrary, slower then snayles and tortoises. They run over the world, as Christ said of the *Pharisees*, to make a Proselyte, that is to make him ten times worse then he was before. They have tra-

travell'd both sides of the World; but to what end? to be the disturbers of peace, the trumpets of warre. What have they not done in *France*, *Italy*, *Portugall*, *Poland*, *Hungary*, *Bohemia*, *Germany*, *Transilvania*, nay, in *Turkey* it self among the *Christians* living there? What a fate is it that hangs over them? Nothing can be attempted that is notorious for the mischief and exorbitance of it, no sedition, no plot, but they are thought some way or other engag'd in it, so that they are complaind against of all sides. Orthodox and Heterodox, Catholicks and Hereticks, all are dissatisfied with them. So that the mans opinion of the Devill may not unfitly be applyed here: being demanded what he knew of him, he answered, that for his part, he had no acquaintance with the Devill, and could say but little of him by his own experience, but that by what he had heard of him, that is by the generall complaints of all against him, he must needs be an arrant Knave, in regard it was impossible all should be mistaken. The application I leave to him that will bestow his thoughts on the parallel.

Parag. 48. *Mementote cum eratis apparenter beati amulatores, pauperes divites, simplices potentes, devoti adulatores, perfidi traditores, perversi detrectatores, sancti hypocritæ, veritatis subversores, nimis directi, superbi effrontes, doctores inflabiles, martyres delicati, confessores lucri, immites calumniatores, religiosi avari, humiles elati, pii duri,* mendaces *dulces, pacifici persecutores, simplicium oppressores, malarum sectarum, per nos denuò excostitatarum, adinventores, misericordes nequam, amatores mundi, venditores indulgentiarum, spoliatores beneficiorum, oratores incommodi, conspiratores seditiosi, suspiratores crapulosi, defideratores honorum, zelatores criminum, mundi raptores, insatiabiles prædicatores, applausores hominum, seductores fœminarum, seminatores discordiarum.* Remember the time when you were *in appearance blessed æmulators, poore yet rich, simple yet powerfull, devout but flatterers, perfidious traytors, perverse detractors, pious hypocrites,*

hypocrites, subverters of the truth, over direct in your wayes, proud, shameleſſe, unſtable teachers, delicate Martyrs, covetous confeſſors, unmercifull calumniators, religious for filthy lucres ſake, humbly inſolent, of an inflexible piety, inſinuating lyers, peaceable perſecutors, oppreſſors of the weak, introducers and authors of evill ſects, miſchievouſly compaſſionate, lovers of the world, Merchants of Indulgences, robbers of Benefices, importunate Orators, ſeditious conſpirators, fighing but out of gluttony, ambitious of honours, criminally zealous, graſpers of the world, inſatiable Evangeliſts, applauders of men, ſeducers of women, ſowers of diſſention.) Ah *Hildegard*, what a ſad recapitulation is this! They are it ſeems very forgetfull of what they are reproached with ſince they muſt be thus minded of it again with a *memento*. If there be any good in them, thou telleſt us, it is all *apparenter*, in ſhow, in *appearance*, from the teeth outward, pure perſonation; what is ill, reall and eſſentiall. They know the world is dazzeled with appearances, and that few make ſtrict enquiries into things; and it is more advantageous to pleaſe and humour the former, then ſatisfie the latter. But though this diſcription of them hath been demonſtrated in the former Paragraphs, yet doth the repetition of it ſeem to inculcate ſomething more, and conſequently require ſome ſhort explication. She ſayes they are;

Parag. 49. *Beati æmulatores; bleſſed æmulators;)* they are indeed thought bleſſed by many; but what happineſſe, what felicity it is to emulate, to envy, to bark at other mens worth, as they onely are deſirous of it, ſo theirs be the reward. The inconſiſtency of the words betrayes their æmulation to be baſe and back biting, whereas ſuch as are truly bleſſed envy none, detract from none: but how liberall they are as to this particular, hath been already ſhewn, as thinking God and nature in a manner unjuſt to beſtow any thing of worth or excellency on thoſe that have not ſome relation to their Society.

Parag. 50. *Pauperes, divites: poore yet rich.)* To pretend poverty is easie, but how far they are subject to the inconveniences of it, nay how they make the name a stalking horse to all the delicacies and enjoyments of this life, hath been sufficiently shewn already. They are such *poore* people, saith S. *Bernard*, as *want nothing*. See more, Parag. 7.

Parag. 51. *Simplices potentes; simple yet powerfull.)* Their habit would raise in the simpler sort of people an opinion of their simplicity, and harmlessenesse; but there is a double heart within, the long cloak hath many folds, and the *quadrangular* cap is lined with the *foure* cardinall vices before mentioned. Parag. 22. 23. 24. 25. 26.

Parag. 52. *Devoti adulatores: devout but flatterers.)* Devotion is onely that part of the show which is expos'd to amuse the simple spectators, who know not that all is moved by the secret engines of hypocrisie and dissimulation. See Parag. 14. and others.

Parag. 53. *Perfidi traditores: perfidious Traytors.)* To what end should they insinuate into all men, dive into Princes secrets, wander up and down the world, but to betray and make their advantages of all they have to do with. Of their perfidiousnesse and treacheries, see more. Parag. 4.

Parag. 54. *Perversi detractatores: perverse detractors.)* perverse, irretractable, inconvincible detractors; no state or condition, religious or politick, ecclesiasticall or civill but hath felt the badgers teeth of their implacable detraction. Who would see more as to this point, may consult Parquier's *Jesuiticall Catechisme*.

Parag. 55. *Sancti hypocritæ; pious hypocrites.* upon the same account as they are *blessed emulators*; in appearance, they seem to be pious, but behind the curtaine they are quite other persons: to *be* what they *seem* would destroy all; See more, Parag. 8. &c.

Parag.

Parag. 56. *Veritatis ſubverſores*; *ſubverters of the truth.*) by their falſe explications, diſtortions, corruptions, mutilations, diſpunctions, pernicious interpretations, æquivocations, abſolute defiance of the truth, and aſſertion of falſhood. See Parag. 18.

Parag. 57. *Nimis directi*; *over-direct in your ways.*) What the holy Propheteſſe means in this place is ſomewhat doubtfull; but if we may conjecture, it is not unlikely this you would have the world believe that you are rigid *Cato's*, living ſtrictly according to your Inſtitution; you would be thought to do all things by the rule of juſt and right; you would have the reputation of *Ariſtarchus's* eying the imperfections and miſcarriages of others; but truly conſidered, it will be found an argument of your being inſolent opinionative, and as the prophecy goes on,

Parag. 58. *Superbi*: *proud.*) inſupportably arrogant, even to the aſſumption of the higheſt, but withall the humbleſt name that of the ever-bleſſed JESUS, and living ſo diſconſonantly thereto. See Parag. 2. and 8.

Parag. 59. *Effrontes*: *ſhameleſſe.* So far from having any remorſe upon the diſcovery of your crimes, that after frequent reproaches you perſiſt in them; See Parag. 9. 10.

Parag. 60. *Doctores inſtabiles*; *unſtable teachers.*) As to thoſe things wherein the truth is to be maintain'd, you are full of evaſions, eluſions and tergiverſations: but when you engage upon the maintenance of maximes and opinions that are deſtructive to humane ſociety and good manners, your obſtinacy is notorious to all the world. *Unſtable*, that is not conſtant to any place, but ſomewhat relative to him that compaſſeth the earth.

Parag. 61. *Martyres delicati*; *delicate Martyrs.*) ſuitable to their lives and entertainments, ſuch as whereof we have an inſtance in the Rector of the *Germane* Colledge, Parag. 46.

Parag. 62. *Confessores lucri: covetous confessors.*) having a greater respect to the gain accrueing thereby then to the glory of God; minding rather their own temporall, then the spirituall advantage of their penitents. See more as to this particular; Parag. 3.16. 20.22.25.

Parag. 63. *Immites calumniatores, unmercifull calumniators.*) Ah blessed *Hildegard!* how true a Prophetesse art thou in this character of them? Hadst thou been to give us the true specificall difference of an *Ignatian* spirit, it would not have been more compendiously done. *Catholick* and *Heretick*, *Trojan* and *Tyrian*, it matters not, if they stand in their light, shall be sure to feel the stinging of their viperous tongues. Nay even those other religious Orders, and with them the Clergy, whom it might be thought they should have some respect for upon the account of their being of the same character, they implacably hate and persecute. Nay *Kings*, *Princes*, and *Popes* are not free from their satyricall invectives. For a further confirmation of this, consider their *Christian* behaviour towards the Religious Women of *Port-Royall*, and the JANSENISTS; *Mystery of Jesuitisme*, LET. XI. XII.

Parag. 63. *Religiosi avari; religious for filthy lucres-sake.*) What can they not do who are able to make two things so incompatible as religion and covetousnesse to consist together. But of their avarice so much hath been said, as clearly makes them incapable of having any reality of Religion. See Paragraph 3. 6. *&c.*

Parag. 65. *Humiles elati; humbly insolent.*) such another character as the former, whereof one admitted, the other must be cast off, as being inconsistent in the same subject. See what is said, Parag. 2. 7.8.

Parag. 66 *Pii duri: of an inflexible piety.*) As to this particular, though much might, yet were it superfluous to adde any thing to what is layd down, in Paragraph. 18. 25. 28.

Parag. 67.

Parag. 67. *Mendaces dulces: insinuating lyars.*) They are able to lay people asleep with their lyes; they are the guilt pills, which they make the simple imprudently swallow.

Parag. 68. *Pacifici persecutores; peaceable persecutors.*) holding peace, and an olivebranch in one hand, a stiletto in the other: disciples of *Joab*, and imitators of *Judas*; wounding in the middest of their kindnesse, betraying with their caresses. They would be thought the greatest friends that can be to peace, and fasten the persecution on others: which humour of theirs see perfectly displayed in the *Factum* or *Remonstrance* of the Curez of *Paris*, in answer to *The* APOLOGIE *for the* CASUISTS, among the *Additionals* to the *Mystery of Jesuitisme.*

Parag. 69. *Simplicium oppressores; oppressors of the simple.*) As long as there be simple people to be overreached, oppressed and trod under foot, as long as there shall be Jesuits, we need not be to seek who shall do it. See Parag. 4. 5. &c.

Parag. 70. *Malarum Sectarum per vos de novo excogitatarum adinventores; Introducers and authors of evill Sects.* There is certainly in this somewhat thats highly propheticall. There were a sort of people, called by some INIESUATI, as if a man should say *Jesuify'd*, who got together first, at *Sienna* in *Italy*, about the Yeare 1365. or some few years later. They were afterwards called APOSTOLICI. *Apostolicks*; but their Order coming in a short time to nothing, they were succeeded by the present JESUITS. So that Saint *Hildegard* seems to intimate as if the *Jesuits* should introduce and revive that expiring Order; unlesse it may be thought to have some allusion to the THEATINES, by which name the *Jesuits* are called in *Spain* and *Italy*, because of the resemblance of their habits.

Parag. 71. *Misericordes nequam; mischievously compassionate.*) To palliate crimes, to countenance exorbitances, to study maximes for the encouragement of evill doing, is a kind of compassion that will prove fatall to those whom it is shown to. There is a certain compassion in a common whore, or a ravenous soldier, who think they oblige, when they leave any thing, and take not all.

Parag. 72. *Amatores mundi; Lovers of the world.*) to which may be added, *and of the vanities and enjoyments thereof.* They are in the world, and the world in them. See more, Par. 18. 28.

Parag. 73. *Venditores indulgentiarum, Merchants of Indulgences.*) Here some may doubt whether this Prophecy be to be attributed to the *Jesuits*, since they goe not from town to town, and from house to house selling and trading in *Indulgences*? Who is troubled with that scruple is to know, they are not indeed a sort of peripatetick Pedlers to carry them up and down the Countrey, but cry them up and celebrate them in the pulpit, whereby the traffique of that commodity is extreamly improved.

Parag. 74. *Spoliatores beneficiorum; robbers of benefices.*) Of their conscience and carriage as to this particular, and what artifices they have to grasp all to themselves; See Parag. 27.

Parag. 75. *Oratores incommodi; importunate Orators.*) Such was *Commoletus*, and *Herean* at *Paris*, one in the pulpit celebrating King-killers, the other in his publick Lectures making homicide lawfull. Such was F. *Boexius* at *Cullen*, who wasted one sermon in inveighing against maids that wore red stockins, and another in the commendations of *Hysop*. To these may be added the great ornament of the pulpit *James Beaufes*, whose character may be found in the second piece of this Collection. To this head may be referred their triviall catechising of children, whereof this is one question

Quest.

Quest. If you had *Luther, Calvin,* or *Beza* in your power, what would you do with them?

Answ. One sayes, he would dispatch them with a knife, another with a dagger, a third with a bodkin, a fourth with a hammer, a fifth with a pistoll; others that they should be drown'd, others, cast from some high place, others hang'd, others otherwise treated. And thus do they trifle away severall houres together: but what will not serve children and superstitious old women?

Parag 76. *Conspiratores seditiosi: seditious conspirators.*) for which they have, in many places, accordingly suffered. In *France* they have been more mercifully dealt with then in *England*, where, till *London-bridge* either sink into the River that runs under it, or suffer another conflagration, will be seen the relicks of those seditious Martyrs. See *Thuanus*, in severall places, and Pasquier's *Jesuiticall Catechisme*, l. 3.

Parag. 77. *Suspiratores crapulosi; sighing, but out of gluttony.*) What people think the effect of devotion is but the belching of a full belly, and the discoveries of overcharged stomacks.

Parag. 78. *Desideratores honorum; ambitious of honours.*) Upon this account is it that they are so desirous to be saluted in the streets; for this reason would they be called *Fathers*, that they might be honoured as such. They would be accounted the *companions* and *camerades* of *Jesus*, *Apostles*, *Rabbies* and *Masters*, that they may be reverenc'd and respected as such; and as they are the last of all *Orders*, so would they retain so much of monasticall observance, as to be thought more worthy then those that went before them.

Parag. 79. *Zelatores criminum, criminally zealous.*) To smother crimes by favourable maximes, to maintaine what is most unjustifiable, to enervate the law of Christ, is an effect of their zeale and tenderness for mankind. There may be a certain zeale even in evill doing: but what scale they place their zeale in, whe-

ther of *good* or *evil*, it concerns them to take care, ſince that, as it is found heavy or light, they ſhall have their reward.

Parag. 80. *Mundi raptores*; *graſpers of the world.*) the pure children, as the Scripture termes them, of this generation, they extreamly out-wit the children of light. A man would think by their habit, inſtitution, profeſſion and deportment, that they had ſhook hands with the world, but it ſeems they are as much in it as ever they were. The world is their ſtudy, their darling, they mind nothing ſo much, for which reaſon *Paſſeratius*, in his Oration calls them Harpyes. See more of this head, Paragraph 3. 6. 18.

Parag. 81. *Inſatiabiles prædicatores*; *inſatiable teachers.*) Something conſequent to the precedent Paragraph. They are before compared to a beggars Wallet, that is never filled; to the Sea, which though it receives all rivers, is not ſatisfi'd; to hydropick perſons, who the more they drink the more dry they are; ſuch, of whom, it may be ſaid,

——*Semper locus eſt & pluribus*——

See further, Parag. 3. 6. 15. &c.

Parag. 82. *Applauſores hominum*; *applauders of men.*) Was there ever ſuch a deſcription of men? *Jeſuita eſt omnis homo*, ſay they; Saint *Hildegard* ſets them forth as if they were all men. One while they were emulators, another, devout; another, religious; another, traytors, here they play the claw-backs and paraſites. The reader, I hope, hath not forgotten what hath been ſaid of Father *Cotton*, Confeſſor to *Henry* the Fourth, but the prophet pronounces a *Woe* againſt ſuch *Applauders of men*, as, *ſowing cuſhions to their elbowes* encourage them to ſinne. Parag. 14. 20. &c.

Parag. 83. *Seductores fœminarum*; *ſeducers of women.*) As long as there are *Women* in the world there willbe

will be *serpents* to deceive them. Of their performance in this kind, see more elsewhere.

Parag. 84. *Seminatores discordiarum, sowers of sedition.*) An oracular conclusion! what's related of the infernall furies, of the *Eris* of contention, of the Goddesse and the golden apple, is indeed but a Fable to the discords, dissentions, heart-burnings, jealousies, wars, bickerings, which they are incendiaries of between Magistrates and subjects, Princes and people, husbands and wives, parents and children, and all relations, as if it were their design to dissolve the bonds of humane Society, and bring all things to their originall confusion.

Thus much by way of brief remark upon Saint *Hildegard's* description of the *Jesuits*; which how pertinently applicable it is onely to them, what hath been alledged doth in some measure demonstrate. But she proceeds to some admonitions and notes of what must in probability be the consequences of the fullfilling of her Prophecy, on which somewhat may be further observed.

Parag. 85. *Bene enim gloriosus Propheta Moses in cantico suo cecinit: for well saith she, hath the glorious Prophet Moses sung in his song.* conferming her owne prophecy by the authority of *Moses*. To all which we may adde what an anonymous Authour hath collected in the characters of the Jesuits, in IV. Centuries, out of holy Scripture and others writers. Whereof, see *Physiognomia Jesuitica*.

Parag. 86. *Gens absque consilio & sine prudentiâ: A sort of people without counsell and void of prudence.*) Having characterized them elsewhere for the craftiest and most subtle sort of people, and such as are incredibly well read in slights and circumventions, it might be wonder'd how she comes here to say, they are *void of prudence*. But the knot is soone untyed. They are without right and sound counsell;

they want, as to good counsell. Evill Counsell, as the proverb sayes, falls heavy on the head of the giver. They are indeed crafty and acute, but in order to mischief. The devil hath bewitched them, the delights of the world hath dazled their eyes. Their prudence is worldly, and that is *foolishnesse in the sight of God.* They are said to be *imprudent* here as in the first Paragraph they were said to be an *insensate* sort of people.

Parag. 87. *Utinam saperent, & intelligerent & novissima providerent. O that they were wise, that they would understand, and take care for their latter end.*) A Christian and compassionate wish, but here is the misery, that the Jesuits will not be perswaded it concernes them, and so slight the advantages they should make of it. They are of those who while they seem to be over-wise and over-carefull and over-provident, mind nothing, and make no provision at all, that is, as to what concerns their latter end. For being wholly taken up with the things of this world, it is no great wonder, if they neglect what belongs to true wisdome, and understanding, and the care of those things that relate to their dissolution. For as geese and other tame fowle, which, by reason of their fatnesse and cramming up, are uncapable of any high flight: so they, having their thoughts fasten'd on things below, such as the building of sumptuous Colledges and pallacies, heaping up of wealth, improving by hook or by crook, the revenues of the Society, and the seeds of happinesse hereafter being choak'd by a profane Sollicitude here, that of *Christ* condoling the state of *Hierusalem*, might pertinently be applyed to them, *Didst thou understand, even in this thy day, the things that belong unto thy peace; &c.*

Parag. 88. *Ædificatores in altum, & dum altius ascendere non poteratis, tunc cecidistis. Builders up on high, and when ye could ascend no higher, ye fell.*) Dishonour and disgrace is the consequences of pride; their high thoughts

thoughts and designes will be brought low enough. But to take the words of the prophecy in the literall sence, their magnificent structures, their high-built edifices sufficiently betray their high minds and projects. But, saith she, *because you could ascend no higher, ye fell:* what else could be expected from such as are perpetually climbing up, but that, being gotten so high as they think it a shame to be brought lower, they should break that which cannot well be mended again. *ye fell*, saith the holy woman, denoting the certainty of their fall; ye are fallen in some measure already, many Countries have cast you out; in the rest you are tottering, and upon the brink of the precicipice, ready to receive an irrecoverable downfall.

Parag. 89. *Sicut Simon Magus, quem Deus contrivit, & plagâ crudeli percussit, As Simon Magus whom God broke to pieces, and strook with a cruell wound.*) *Simon*'s flight into the aire, his fall and death is thus layd down by *Nicephorus*, l. 2. c. 36. "Because he said to "*Peter* the Apostle, with whom he had great conte-"station. Is thy *Christ* therefore any great person be-"cause he ascended from earth to heaven? Thats a "thing I can as easily do my self. And immediately, "stretching forth his hands, evill spirits sustaining him, "he was carryed up and down. Whereat *Peter* much "troubled, prayed to God in his heart, rebuked those "wicked powers, which had taken up the Magician, "and commanded them to depart from him. Upon "which *Simon* falling down headlong is broken to pie-"ces. This was the end of *Simon Magus* and his Magick. The parallel will be more apparent in these particulars.

1. *Simon* was a Magician, a great Master in delusions and enchantments: *they* are *well wishers to the Mathematiticks*, they countenance Conjurers, and have laid down favourable maximes for such as shall seriously study those which not onely either Christians

but

but even Heathens have condemned and prohibited as unlawfull Sciences. See *Myſtery of Jeſuitiſme*, LET. VIII. pag. 115. 116. If they countenance, if they encourage, why may they not practiſe? That ſad overſight of Father *Cotton* rung all over *France*. Who hath a mind may ſee the ſtory at length, with the queſtions he intended to have made to a poſſeſſed maid, too long to be here inſerted, in *Speculum Jeſuiticum*, pag. 106. 107. 108. 109. though not ſo largely; as in a Book intituled PHYSIOGNOMIA JESUITICA, printed in the Year 1610. It is alſo related by *Thuanus* lib. 132. where he ſayes that the originall came at laſt to the hands of *Hen.* IV. to whom F. *Cotton* was confeſſor.

2. *He* bewitched men with his deluſions, making them to ſee things otherwiſe then they were. How much *they* endeavour to caſt a miſt before mens eyes hath been already ſhewn, and is apparent to all the world, in that, though they maintaine what is moſt horrid and deſtructive to Chriſtianity, they will nevertheleſſe have a reputation of ſanctimony, auſterity and devotion beyond all others.

3. *He* conteſted with *Peter* the Apoſtle; *they* oppoſe the doctrine of all the Apoſtles.

4. *He* was ambitious of the worſhip due to God; *they* would be terreſtriall Gods, the companions of *Jeſus*.

5. *He* would derogate from the aſcenſion of Chriſt into Heaven: *They* pretend miracles, but done in ſuch places as few will viſit to diſprove them.

6. Suſtained by evil ſpirits, *he* fled up on high: how probably *they* would make uſe of the ſame aſſiſtance to accompliſh their high deſignes, their own Maximes ſufficiently diſcover.

7. What does there remaine, but that as *Simon*, was, by the prayers of *Peter*, brought down and broken to pieces; *So they*, by thoſe of pious men, ſhould be defeated of their hopes, and diſappointed of their ends,

ends, when they endeavour things destructive, not onely to the generality of Christians, but even to themselves,

Parag. 90. *Sic & Vos per seductionem, nequitias, mendacia, detractiones, & iniquitates vestras corruistis.* So are you fallen down, through your seduction, wickednesse, lyes, calumnies and iniquities.) Through your own iniquities, saith holy *Hildegard*. You will be so far from having any thing to charge others with, that, on the contrary, it will be a certain torment to you, that you slighted their advice, and reformed not your wayes upon the discovery of your exorbitances and impieties. No, their ruine proceeds not from the designes of others upon them, but will be the effect of *their own mischefs, seductions conspiracies, depusions, detractions.*

Parag. 91. *Et populus dicet Illis, Ite doctores perversitatis, subversores veritatis: and the people shall say unto them, Go ye teachers of perverseneſſe, subverters of the truth.*) Possible! Shall they be laid so open so naked, shall they be so anatomized, as that the people, the brainlesse multitude, sensible of their malice, artifices, cheats, lyes, calumnies and iniquities, will cast them out and triumph over them. Get you gone, sayes the people, *yee teachers of perverseneſſe*, you have poysoned us long enough with your pernicious doctrines and tenents, our eyes are at last opened to see your abuses and extravagances. Depart from among us ye *subverters of the Truth*: ye shall betray us no longer by your pollutions and prevarications. But of this hath been discoursed more at large, Paragraph 15.

Parag. 92. *Fratres Sunamitidis*: *Brethren of the Sunamite.*) The story of her is to be read, 1 *Kings* chap. 1. but it were to be wished they were as free from Women as *David* was from her: they should not be guilty of so many breaches of the seventh Commandment, as they are.

Parag.

Parag. 93. *Patres hæreticæ pravitatis*; *Fathers as to hereticall depravednesse.*) If to be obstinate, and inconvincible, in an erroneous and pernicious opinion, be any thing of kin to heresie, or be any disposition thereto; they are not injur'd in this character. They will maintain any thing of that nature till they grow *Fathers* in it, and if advanced under that authority, it must not be quitted. But if they are the *Heretick*s, we must needs quit those whom they calumniate and persecute as such. Now the JANSENISTS may know where to retort the HERESIE so much layd to their charge, and lay it at their doors who are most clamorous against it. 'Tis in like manner from this obstinacy and depravednesse that they have such contestations with all Universities and Parlements, and that so many of their books are censured and burnt; though many more would come to that destiny, were they writ by any other then *Jesuits*, whose prevalence in the Court of *Rome* exempts their books from the doom that falls so heavy on those of others, though few know for what.

Parag. 94. *Pseudo Apostoli*; *false Apostles.*) The denomination of *Apostles* they are highly ambitious of, and accordingly have it among the *Portuguizes* and the *Indians*; but if we may believe our Propheteſſe, they are *false ones*, not to be trusted, who run where they are not sent, and preach where they are not called, and give a good reason for it.

Parag. 95. *Quia simulatis vos vitam servare Apostolorum, nec tamen in minimo vitam illorum implevistis*; *because you pretended to live according to the example of the Apostles, but ye have not in the least observed it.*) As to the denomination, ye are indeed *Apostles*, but as to the thing it self, as to the charge and burthen consequent to that dignity, you are not such. He that would have the name of an Apostle, ought to live suitable to that name: but for such Apostles as are onely nominall, suppositious, or rather false ones, it is a sinne

to

to bestow on them the name of Apostles. But to make it more manifest, let us but make a generall division of *Apostles* into the *true* and *false* and by a clear parallel see whether side they are to be rank'd on, whom this Prophecy aimes at.

1. The *true* Apostles were called by *Jesus*, and sent about the world for the conversion of those that belong'd to the house of *Israel*; *these* are a sort of pragmaticall intermedlers who run where they are not called, and preach things inconsistent with the sacred provisions of the Ghospel.

2. The *Apostles* contented themselves with the generall name of *Christians*, not arrogating the title of *companions to Jesus*: these slighting the common appellation of *Christians*, will needs assume the title of *Socii*, companions, of Jesus.

3. The *Apostles* were so far from persecuting others, that they suffered persecution themselves; *those*, who stand so much upon their being of the Society of *Jesus*, make it their businesse to persecute and crush *Christians*, especially such as are eminent for their piety and excellencies, and engage so much as may be the secular powers of the world against them.

4. It is not any where read, that the *Apostles* either built or lived in royall palaces: the *new* Apostles build as many royall palaces as they do Colledges, where they live splendidly, not after the rate of persons devoted to poverty, but suitably to the magnificence of Kings and Princes.

5. The *Apostles* were not burthensome to any, but avoided it above all things, because none should take offence, imitating therein their Lord and Master, who was so much to seek as to the accommodations of this life, as that he had not what the fowls of the aire, and the foxes are not unfurnish'd with; the Jesuits worry all the world by their insatiable importunity, grasping even that which should fill the barking bowels of the poore and sick.

6. The

6. The *Apoſtles* were poore fiſhermen and tradesmen, ſuch as whoſe brawny hands laboriouſly earned what they put into their bellies, as *Peter*, *Paul*, &c. the *Jeſuits* are grown wealthy beyond either *Craſſus* or *Cræſus*.

7. The *Apoſtles* preached up *ſubjection to the higher powers, becauſe they are of God*: theſe not onely diſſolve the relation between People and Magiſtrate, by being the incendiaries of rebellions, tumults, and defections, but celebrate, countenance and encourage thoſe that lay their ſacrilegious hands on thoſe anointed ones, and attempt their lives, abſolve thoſe that do it, ſwell up their martyrologies with their names, and make them equall with the Patriarchs in Heaven.

8. The *Apoſtles* admonition and command to wives was that they ſhould be ſubject to their husbands; the *Jeſuits* teach them to be *Quaquers*, to do the contrary, and by their inſinuations and familiarity with them, adviſe them to be falſe to, and filch from their husbands, that they may the better gratifie their Evangelifts.

9. The *Apoſtles* preached humility, patience, long-ſuffering, as the greateſt demonſtrations of true Chriſtianity: *theſe* have found out maximes to countenance men in their ambition, and irregular paſſions, by teaching them that honour is to be preferred before all things, and that to vindicate it, a box o'th'ear, a haſty word, a geſture, is ground enough for a man to ſpill the blood of his brother, for whom Chriſt ſacrificed himſelfe, and ſhed his.

10. The cauſeleſſe calumniating of one's brother was a thing in the *Apoſtles* dayes wholly unheard of: *theſe* have made it ſo innocent, and ſo ſafe in point of conſcience, that *if that be overthrown, all morall Divinity is deſtroyed*. But to what end to dreſſe up ſuch a catalogue of inconſiſtent Tenents, to ſhew the vaſt difference between the *Apoſtolicall* and *Jeſuiticall* doctrine, when there is hardly any article wherein they abſolutely agree?

Parag. 69. *Filii iniquitatis, ſcientiæ veſtræ nolumus*; *ye ſonnes of iniquity, we will have nothing to do with your ſciences.*) The people, as they are more and more illuminated make ſtill greater diſcoveries of them and accordingly betray a greater averſion for them. As if they ſhould ſay, time hath been that we were bewitched by your Learning and ſeeming excellencies, but, now we have found out the cheats and artifices thereof, we ſhake hands with you, defy your further acquaintance, and will not be trapann'd by you. But, bleſſed *Hildegard!* will no milder terme then *ſons of iniquity* expreſſe their villanies and thy indignation? No, they muſt endure it, they are the words of the Propheteſſe: ſhe does not call them ſimply wicked, but *ſons of iniquity* or perdition. The ſonne, we know, is the heire of his Fathers poſſeſſions; if then they are the ſons of iniquity, it is but fit they ſhould carry away the inheritance of iniquity. Now what that is may eaſily be conjectur'd: for if thoſe who are the conductors of others in the wayes of righteouſneſſe, ſhall ſhine like ſtarres in the firmament of Heaven, it follows, on the other ſide, that thoſe who corrupt ſuch as ſhall corrupt others, ſo as it were to poyſon all mankinde by the propagation of iniquity, and are accordingly the ſons of iniquity, ſhall burn like enflamed brands in that part which is oppoſite to heaven. A ſad and eternally deplorable inheritance.

Nolumus ſcientiæ veſtræ; *we will have nothing to do with your ſciences.* Be it granted you are the moſt learned, the moſt experienc'd, the moſt diligent, and the moſt ſucceſſefull guides and Tutors of youth, we will have nothing to do with you nor your Learning, for you are the teachers of iniquity and *perverſe things*, the *ſubverters of truth*. Your ſcience, as was ſaid in the beginning is an *aery*, imaginary ſcience, your ſanctity nothing but perſonation; you are without ſhame or the feare of God before your eyes. There are indeed five Arts in which you are beyond

beyond all degrees of further perfection, Adulation, Seduction, Envy, Hypocrisie, and Calumny. But all will prove unprofitable, when the multitude hath discovered the vanity of your Sciences, and say they will have nothing to do with them.

Parag 97. *Nam præsumptio elata vos decepit: for an insolent presumption hath deceived you.)* Presumption is indeed an enemy to study, and hinders the progresse of science. Nor is it onely a hindrance to the advancement of Learning, but also to the improvement of Piety and the works thereof: for where presumption, and that attended by insolence, hath planted it self in the mind of a man, it debars true Learning and the acknowledgement of Christ, from being entertained there. The Jesuits indeed have that opinion of themselves, and would have all others think no lesse, that they onely have admission to the divine Mysteries, they onely hold a nearer correspondence with JESUS, to them the Blessed Virgin communicates her self, and dictates their books, as *Mascarenus* professes of himself in that Treatise published by him, in the yeare 1656. whereof there are some propositions laid down among the *Additionals to the Mystery of Jesuitisme*, that they onely and no other are to be heard; but this arrogance, this presumption is that which hath deceived them, and whereby they have deceived and will deceive others, till it be discover'd.

Parag. 98. *Et insatiabilis concupiscentia subvertit erroneum cor vestrum: and an insatiable concupiscence hath subverted your erroneous hearts.)* Covetousnesse is indeed the root of all evill; this hath been the destruction of many Cities and Countries, and will be the ruine of all addicted thereto. Besides the covetousnesse of wealth, there is also a covetousnesse of honours, dignities, preheminence, commonly known by the name of *Ambition*: and this is a disease the *Ignatian Fraternitie* are as deep in, as ever *Myriam Moses* sister, or *Gehazi* the Prophets servant were in the Leprosie. Hence pro-

proceed their inſinuations, and courtings of Kings and Princes, their conſultations and communications with the people. To theſe may be added a third ſort of covetouſneſſe, which is *concupiſcence*, or the inſatiable purſuance of fleſhly pleaſures. And this is divided into two branches, one relating to things appertaining to the Belly, the other to what is not much below it; of their performances as to all which, how well they acquitted themſelves, may be ſeen by what is alledged in the precedent Paragraph. But the holy Propheteſſe ſaith, that by theſe ſeverall kinds of concupiſcence, *their erroneous hearts are ſubverted.* Nor indeed could it be otherwiſe; for where Covetouſneſſe, Ambition, and the pleaſures of the fleſh are predominant, it will inevitably follow, that a mans heart muſt be ſubverted. They caſt a darkneſſe over the intellectuall part, eclipſe that particle of Divine inſpiration that ſhould illuminate a man, and put out thoſe ſparkles of Vertue that they lye under the embers of humane Reaſon.

Parag. 99. *Et cum in altum, ultra quàm decet aſcendere voluiſtis, juſto Dei judicio, deorſum, in opprobrium ſempiternum cecidiſtis. And when you would have aſcended higher then you ſhould have done, you fell down, by the juſt judgement of God, into eternall reproach.* What can be ſaid leſſe of thoſe, who pretend to reform God in his word; who preferre themſelves before all learned men, and ſpend their cenſures on them; who vent their ſatyricall humours againſt Popes and Emperours; who would regulate Kings; who aſſume to themſelves an authority over mens conſciences, and make what they pleaſe to be ſinne or not to be ſinne, who would graſp the whole world's wealth; who build royall palaces, who reforme ſtudies and books, and preſume to toſſe and turne all things as they pleaſe themſelves; what can be ſaid leſſe of ſuch men, ſuch as are formidable to the higheſt as well as loweſt, then that their aimes are too high, and that according to the juſt judgement of God, they

they should be tumbled down into sempiternall reproach, to the finall ruine of their temerarious pretensions? For so shall the certainty of the divine sentence long since pronounc'd against such be made manifest, that *whosoever exalteth himself shall be brought low*: and that of the *Poet* confirmed,

Tolluntur in altum
Ut lapsu graviore ruant

And thus much shall suffice by way of descant upon this authentick Prophecy of Saint *Hildegard*. Many other things might have been alledged, but have purposely been omitted, partly for brevity sake, partly out of modesty and a tenderness to the persons here characteriz'd, out of a hope that, upon so moderate a discovery, they may take occasion to reform the miscarriages laid to their charge, and, if it be possible, by a surprising change of deportment, stop the mouths of all Adversaries, and make it appeare that *they* are not the men, but that we are to expect *others*, in whom this Prophecy may be absolutely fulfilled. What hath been said, is onely by way of remark, or short annotation, and not as a Commentary which would have swell'd into a just volume, as done out of no other designe then to lay the Prophecy at their doores, who, in the apprehensions of most, and upon serious consideration of what is produc'd against them to justifie it, are the more justly chargeable therewith; nor hope of other effect, then what is laid down by Saint *Augustine* contra Faustum, lib. 1 cap. 3.

Sicut

Sicut veſtra intentio eſt Semi-chriſtianos *quos decipiatis, inquirere; ſic noſtra intentio eſt* Pſeudo-chriſtianos *vobis oſtendere, ut non ſolum* Chriſtiani *peritiores vos convincendo prodant, ſed & imperitiores vos cavendo proficiant.*

FINIS.

XUM

Errata.

page 1.l. 8. r Ligue. p.14 l.34.r.as. p.31.l.12.r. related. p.36.l.28,r.thouſand p.52.l.21.r. Gentlewomen. p.75.l.8.r. concern'd them.

P.6.l. 21.dele that, p.12.l.22.r Provincialat of. p. 14 l 31 for preſt r.paſs'd. p.16,l.21. r.evaſions. p.19.l. 3.r.waſh his.p 23.l.21. for an.r.and. p.25.l.13.for of.r. in. p.30.l. 22.for Nor.r.Now. p.40.l.36.for are r.as. p. 45.l.15. r. ſtuck. fill the blanck in the fourth piece. p. 39.They affect to wreſt their necks.in the preface to the fifth Treatiſe for Juſtification. r.Inſtitution. in the laſt piece p.22.l.34.r. All,all, all.